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SEMINAR ON UNIFICATION THOUGHT

Understanding God: The Conceptual and the
Experiential in Unification Thought

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into the Spirit World

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... of Belief as a Human Right

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From the Editor

This issue of the *Journal of Unification Studies* presents papers from the Research Institute for the Unification of World Thought's second Seminar on Unification Thought, which was held on the campus of the University of Bridgeport on August 18, 2001. Nearly a dozen Unificationist scholars, drawn mainly from the University of Bridgeport and the Unification Theological Seminary, shared the results of their critical research. Each paper focused on a specific chapter or topic dealt with by existing Unification Thought texts and explored new avenues for research.

Seven papers have been selected for publication out of that seminar. Avoiding the extremes of disparagement on the one hand and slavish repetition on the other, they strive for a respectful yet critical engagement with the texts of Unification Thought, the Divine Principle and Rev. Moon's sermons. Their sole purpose is to advance the development of Unification philosophy as a system of thought that is relevant to contemporary issues and engaged with classical and modern currents of philosophy.

One theme that spans several of these essays is concern about bridging the rational and experiential aspects of knowledge, a topic explicitly developed by Keisuke Noda in the paper which leads off this issue. Particularly when it comes to knowledge of God and spiritual realities, the question of how to connect the rational construct of philosophy with human experience looms large. How, if knowledge of God is finally experiential, can unspiritual people have any confidence in the validity of a religious philosophy? Can a religious philosophy like Unification Thought bolster and sharpen people's experience of God? Noda argues that these two ways of knowing should be viewed as complementary, rather than in opposition. He thus affirms the classical idea that personal spiritual growth is advantageous for proper reasoning.

That an inadequate philosophy can interfere with comprehension of spiritual experience is the subject of Claude Perrottet's paper, "Prolegomena to a Philosophical Inquiry into the Spirit World." His thesis is that there is a deeply embedded error in Western philosophy, namely the denial of true corporeality to spirit. This has created an "abyss" between theoretical notions of spir-

it among philosophers and theologians on the one hand, and the centuries-long tradition of spiritual experience among mystics and people gifted with psychic abilities on the other. The value of Perrottet's essay is that it surveys the environment and lays the groundwork for systematic elucidation of a theory of the spirit world; hence its title "Prolegomena." It is a contribution to ongoing research towards developing a philosophy of the spirit world by Unificationist thinkers the world over.

The question of religious knowledge is also the theme in Andrew Wilson's paper, which critiques the treatment of Epistemology in existing Unification Thought texts as excessively focused on the cognition of tangible things in the external world and as lacking sufficient attention to cognition of invisible, spiritual realities. Drawing on the Divine Principle and other chapters in Unification Thought, Wilson suggests a new departure for Unification Epistemology that faces squarely what he regards as the fundamental question, "How can we know the reality of God?" or more exactly, "How can we have valid knowledge of invisible things?" He posits that the rational ground for such knowledge lies in setting human beings within a subject-object relationship, in which the aim is not to cognize an "object of cognition" but rather to fathom the being of a higher subject, who addresses us.

Critiquing the texts of Unification Thought from the standpoint of logic alone, David Burton's essay breaks new ground. He identifies four areas where Unification ontology "is not as comprehensive or complete as it appears at first sight." These include: 1) a possible circular argument entangling Divine Principle and Unification Thought in their discussion of God's attributes; 2) questions about the how the "life field" or "cosmic consciousness" fits into the structure of the cosmos; 3) possible discrepancies between the Original Image and created beings regarding the "principal-subordinate" pair of dual characteristics and the "connected body"; and 4) questions about the process of creation, which seems proceed in two distinct ways. These questions point to the unfinished nature of Unification Thought and provide starting-points for the next generation of Unificationist thinkers.

In describing the nature of God, Unification Thought's teaching of the dual characteristics promotes a balanced view of God with respect to gender. According to this teaching, God created all things in male-female pairs to reflect God's own nature as the harmonious union of original masculinity and original femininity. Nevertheless, most Unificationists refer to God as "Father," using masculine language. This practice is not merely a tension between theology and piety, but has roots in another strand of Rev. Moon's thought—as elucidated in Stephen Nomura's essay, "God as Masculine Subject Partner." Like Paul's letter to the Ephesians, Nomura sees an asymmetrical relationship between man and woman, which he claims is grounded in their dissimilar relationships with God. The editorial board struggled over

whether to publish this essay, chiefly because its advocacy of God's masculinity was not balanced by way of consideration of God's dual characteristics and their significance for the male-female relationship, and its neglect of any critical consideration of the abuse that might arise from such beliefs. Nevertheless, we felt the paper highlights an important strand of Rev. Moon's current message, which should initiate a wider theological discussion, and we look forward to publishing differing points of view.

Thomas Ward's essay is a rather personal reflection about how an intellectual schooled in the European philosophical tradition found in Unification Thought a superior answer to the problem of theodicy. Having worked on the forefront of ideological education efforts against Marxism-Leninism for many years, Ward now turns his attention to major issues in dispute between the Unificationism and the wider universe of secular thought. His contribution is to point out several areas of "conventional wisdom" that stand in the way of the acceptance of Unification teaching on the Human Fall: among them, that alienation can be overcome by the individual's search to "find himself," the view that the Fall was not an historical event, disbelief in the devil, denial of the destructive power of unbridled sexuality, and a pervading view of God as somehow tainted with the same evil that affects His creations. The next step would be extensive ideological research to develop adequate refutations of each of these secular doctrines.

The same ambition to develop a Unificationist theory persuasive to a wider secular audience lies behind Michael Mickler's paper, "Towards a Universal History." Following Dr. Lee's admission that the providential view of history "can hardly have any persuasive power today," he identifies as a weakness in Unification Thought's theory of history that it describes governing laws abstracted only from the sacred histories of Judaism and Christianity. The theory needs to be complemented, Mickler argues, by the additional work of application and extended to other sacred and secular histories. He sketches eight stages in a "universal course of restoration" that can be applicable to all histories, and to the personal life-journey as well.

The Research Institute for the Unification of World Thought was founded by Rev. Moon in December 2000 in order to encourage academic research on fundamental philosophical issues in a way that is both non-sectarian and respectful of the spiritual and intellectual traditions of the world. It is located in Bridgeport, CT. The editor is grateful to the Institute for permission to publish these papers.

The JUS has regularly published articles describing and analyzing the often-difficult social environment facing religious groups, and the Unification Church in particular. While the battle for religious freedom has been won in the United States, the situation is uneven in different parts of the world. Persecution of small religious groups has lately become prevalent in Europe.

Here we present a perceptive commentary by the distinguished German sociologist Erwin Scheuch. It is based on an address that he presented in Berlin in September 2000.

UNDERSTANDING GOD: THE CONCEPTUAL AND THE EXPERIENTIAL IN UNIFICATION THOUGHT

Keisuke Noda

How can we understand God? This is a difficult question. Because God does not supply us physically sensible contents¹ that we can detect and measure with a common standard, we cannot describe Him in an ordinary manner. Furthermore, we do not know exactly what kind of access we have for knowing Him. For this reason, there are some who deny the existence of God while others attempt to prove His existence. The fact that people seek to “prove” God’s existence already indicates the scope of the difficulty.

This essay is neither an attempt to give another proof of the existence of God, nor an analysis of the meaning of “proof” of His existence. It rather presupposes our tacit understanding of God’s existence, no matter how vague it might be. Starting with the two basic cognitive activities in human understanding, that is, conceptual understanding and experience,² the point of this essay is to clarify how these two activities work together to provide a general understanding of God. In particular, it examines how Unification Thought deals with this issue. Here, the term “understanding” is used in broad and multiple senses, encompassing both the state of awareness and conceptual knowing.

The main thread of the essay, that is, the pairing of the conceptual and the experiential, is discussed in relation to three other threads of Unification Thought. First, it will be discussed in relation to two components of the Original Human Nature: Heart and Logos. Second, since conceptual under-

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standing takes place by the mediation of language and experiential understanding by the mediation of substantial beings such as other humans and things, these two ways of knowing God are discussed with respect to the kind of mediation each requires. More specifically, “representational mediation” and “substantial mediation” are related to two types of existence: the “substantial object in image” (human beings) and the “substantial object in symbol” (all things). Third, the conceptual and the experiential will be discussed from the perspective of the two stages of a person’s growing relationship with God, that is, Indirect Dominion and Direct Dominion.

In sum, the purpose of the essay is to develop the perspective of Unification Thought on the cultivation of human understanding of God by showing the integral links among these key concepts of Unification Thought through the examination of the two cognitive activities—the conceptual and the experiential.

1. The Conceptual and the Experiential: Human Nature and Ways of Understanding God

a. Hegel and Kierkegaard: Two Approaches to God

When Hegel presented his thoroughly rational and systematic explanation about God and His manifestation in the world and history, Kierkegaard was deeply disappointed with it. While Kierkegaard understood the need for conceptualization in defining God, he was critical of rationalist approaches in general and particularly as applied to God.³ For Kierkegaard, one comes to understand God in one’s personal relationship with God, which involves commitment and a paradoxical leap of faith.

The conflict between Hegel and Kierkegaard poses a question concerning the way we approach the issue of understanding God. Can we find God on a rationalist path, or should we pursue an existential or experiential approach? The contrast between Hegel and Kierkegaard certainly involves complex issues beyond the scope of the present essay. I rather re-formulate the contrast more broadly as between the conceptual and the experiential ways of knowing. How does Unification Thought deal with these two opposing approaches?

b. Conceptual Explanation and Heartfelt Experience

The power of conceptualization is beyond dispute. Without conceptualization, no one could explain his or her philosophy.⁴ No matter how powerful and necessary the conceptualization might be, however, it is equally true that conceptual knowledge has a limit. One cannot adequately explain by concepts an

experience to someone who has not had a comparable experience. For example, one cannot explain what is the taste of sweetness to someone who never tasted sweetness. Encountering God is also a kind of experience. When Kierkegaard was disparately seeking an answer about God, he was seeking the sort of answer that could truly touch his heart. At the root of a life of faith, we often find a believer's personal, lively, heartfelt experience with God.

Nevertheless, experiences are always interpreted within a certain conceptual framework. It may be argued that an "experience" of God presupposes a theistic theoretical framework. One might question whether it would be possible for someone to interpret his "experience" as the encounter with God if he did not have the theistic matrix of interpretation. Can a person have any meaningful "experience" without a theoretical framework within which particular "experiences" are interpreted and integrated into the totality of his life as meaningfully felt?

Human "experience" is a product of the act of interpretation. The framework of interpretation can be deeply hidden below one's consciousness or can be clearly noticed. A theoretical framework of thought gives a systematic context within which one interprets the variety of experiences and integrates them into a coherent whole.

Living in almost the same world, some people deepen their understanding of God while others sustain their atheistic convictions throughout their course of life. The difference between them is not so much the actual "experiences" they have but the "experiences" as the result of interpretation.⁵ Conceptual understanding plays a key role in the act of interpretation. The experience of encountering God may not be possible without an adequate conceptual framework.

The conceptual and the experiential work complimentarily in developing a person's understanding of and relationship with God. Unification Thought explains this issue in terms of heart and logos, two essential natures of God and human beings.⁶ Human growth is explained as the process of cultivating, embodying, and manifesting God's heart and logos⁷ (reason-law⁸) as well as His creativity, which is a process for a person to become an "image" of God. Described from a cognitive perspective, this is a process by which people deepen their awareness of God, both as understanding and as feelings of intimacy.

Awareness of God—the understanding of God in a broad sense—takes place both on an intellectual level and an emotional level. As a "being-with-logos," human beings can have conceptual understanding of God and His works in the world. That is why Unification Thought provides a conceptual explanation about the Principles by which God exists, creates, and works. As a "being-with-heart," humans can have an intimate emotional bond with God, sometimes felt as a type of holistic understanding. Both a conceptual under-

standing of the rational dimension of God's world and substantial experiences in heart are necessary for the fullest understanding of God.⁹

2. *Mediation in Human Understanding: Representational and Substantial*

a. Mediated Nature of Human Understanding

Human understanding, both conceptual and experiential, requires certain forms of mediation. Conceptual understanding is carried out through interactions among concepts and ideas, which are usually conceived as and mediated in linguistic terms. Conceptual understanding is largely a human cognitive activity carried out by the mediation of language.

Experience is also ordinarily mediated. It generally takes place through the interactions among existing beings such as humans and other natural and artificial things. In Unification Thought terminology, this interactive or mediated character of existence and cognition is explained by "give-and-take-action."¹⁰

The conceptual and the experiential are complementary, like a set of different colored threads that weave a beautiful tapestry. The linguistic (representational) and the interactional are another set of threads. These two sets of threads cross each other and weave a web of human understanding. As I discussed earlier, the conceptual and the experiential interactively work together. Likewise, the linguistic and the interactional also work together. These four threads may not exhaust all the components of human understanding, yet they are certainly important ones.

b. "Embodied Object Partner in Image" and "Embodied Object Partner in Symbol"

Unification Thought sees all creation as the object partner of God, the Subject partner. It further classifies created beings into two categories according to the level of their relationship to God. Human beings are "object partners embodied at the level of *image*, and the rest of creation are object partners embodied at the level of *symbol*. These object partners called *individual embodiments of truth*, in image and symbol."¹¹

The distinction between "symbol" and "image" is made based upon differences of: 1) the level, intensity or degree of the manifestation of God's nature, and 2) the nature of the relationship to God according to the purpose of creation. Human beings are "incarnate object partners in image" and other created beings are "incarnate object partners in symbol."

The myriad qualities of God, in their duality, are apportioned into diverse human beings, each an incarnate object partner at the level of image. These qualities are also apportioned into all the diverse things of creation, each an embodied object partner at the level of symbol.¹²

The binary concepts of “image” and “symbol” are also applied to the interpretation of history in Unification Thought. There the concept is seen as a part of a trinomial division of substance-image-symbol.¹³ Symbolic representation by numbers is also one of the interesting characteristics of the Unification view of history. I shall not pursue the question of symbolic representation by numbers and natural objects due to the limited scope of this essay.

c. Duality of Understanding and Being

Why do human beings have these two ways of understanding, that is, the conceptual by means of linguistic or symbolic representations and the experiential by means of actual encounter? Does this fact have something to do with the way beings manifest God’s nature? In human beings, who are the “substantial object partner in image,” God’s nature is directly and fully manifested, while the rest of creation manifests God’s nature to a lesser degree or intensity.

In other words, God’s involvement to the world takes place on two levels, direct and indirect. The experiential, which is mediated by concrete interactions, is the direct encounter of a person with objects of knowledge. The conceptual, which is mediated by linguistic symbols and signs, is an indirect kind of encounter with objects. The dual structure of human understanding seems to have some connection to the ways beings manifest God’s nature. I cannot draw any definitive conclusion at this stage, but the parallel between cognition and the existence seems to support the link between the structure of human understanding and that of the world that is characteristic of Unification Thought.

3. The Process of Understanding God: from Indirect Dominion to Direct Dominion

a. Direct Dominion and Indirect Dominion

According to Unification Thought, there is a process or “growing period”¹⁴ through which human beings pass before becoming the full image of God, before they manifest His nature to the fullest extent. This period is called the Realm of Indirect Dominion.

God, the Author of the Principle, has regard only for the fruits of their growth which are based on the Principle. In this way, He governs all things indirectly. We call this growing period the realm of God’s *indirect* dominion or the realm of dominion based on accomplishment through the Principle. . . . In His capacity as the Creator, God created human beings in such a manner that they can pass through the growing period (the realm of indirect dominion) and attain perfection only when they have completed their own portion of responsibility.¹⁵

After the process of growth, human beings enter the Realm of Direct Dominion:

Human beings abide in the realm of direct dominion when, as subject partner and object partner, they unite in the love of God to form a four position foundation and become one in heart with God. In this realm they freely and fully share love and beauty according to the will of the subject partner, thus realizing the purpose of goodness.¹⁶

How can human beings become “one in heart with God” and “freely and fully share love and beauty according to the Will of the subject partner,” God? In the Theory of Education, Unification Thought explains three areas to be cultivated and their methods, that is, Heart, Norm (Logos), and Creativity (Dominion).¹⁷ To become one with God in Heart, human beings need to grow in heart (love) and come to embody normative principles (logos). Maturity of love is a central goal of growth. Growth is the process to cultivate heart and develop rational understanding in such a way as to “resemble God” or “manifest God’s nature.”

The idea of becoming “one in heart with God” suggests a unity of being, which is more than a cognitive matter. Direct dominion is described as a realm where human beings have established a certain bond with God, experienced as an intimate closeness in heart. Without such oneness in heart, it is impos-

sible for human beings to “freely and fully share love and beauty according to the will of the subject partner,” God. At this level, human “understanding” of God is authentic.

b. Process of Human Growth

Cultivation of heart cannot be accomplished in a short period of time. It takes years of real interaction with fellow humans and nature. Unification Thought sees the family as the actual locus where people cultivate their hearts during the growing period. In the view of Unification Thought, God’s love has phenomenal manifestation in the creation. God’s love in its archetypal form is manifested as the actual loves among members of a family. To be specific, a person experiences God’s love as parental love, conjugal love, children’s love, and brother and sister’s love.¹⁸ Such human love mediates for enhancing the understanding of God’s love. In other words, a person can enhance his or her understanding of God’s heart through the interactions with or the mediations of other members of his family during his growing period.

The Realm of Indirect Dominion is a sphere or a growing period where people can gradually develop their bond with God, leading to full intimacy in heart. Nevertheless, as discussed previously, experiences cannot yield a desired result without proper guiding ideas. Conceptual understanding of principles and norms are necessary to be able to see the divine nature in human love. No matter how rich might be one’s experiences of human love, they could hardly be put to enhancing one’s understanding of God without proper conceptual guides.

Conclusion

The conceptual and the experiential are two complimentary components of cognition. They interactively work together to develop cognition that is clear and deep. Both are necessary for human beings to enhance their understanding of God. Unification Thought provides a theoretical explanation about the principles concerning God and His works on the one hand, and on the other hand also discusses the need for an experiential basis for knowing God in heart. God’s relationship to human beings is both universal and personal. The components of “logos” and “heart” in Unification Thought seem to reflect the two dimensions that rationalists and existentialists put forth. They reflect both the universal and the personal dimensions in the human relationship with God.

Human growth in the Realm of Indirect Dominion provides the means to progress in the understanding of God. It leads into the Realm of Direct Dominion where a person becomes the fullest “Substantial Object Partner in Image” to God. Like a matured child’s relationship to parents, a man’s bond with God is destined to be inseparably close in heart.

Notes

1. Because God does not supply any sensible contents to us, Kant placed Him in the realm of unknowable “thing-in-itself.” According to Kant, “thing-in-itself” is *in principle* unknowable, and God falls in this category.
2. The contrast between the rational and the experiential is as old as the history of philosophy. Plato generally took a rationalist approach and Aristotle took an empiricist approach, although both of them were aware of the validity of both paths. These two paths to knowledge re-appeared as the contrasting views of Augustine and Aquinas, and that of modern rationalists and empiricists. We generally understand the validity of these two cognitive activities as sources of knowledge since they are working in our everyday life.
3. In reference to Hegel, Kierkegaard remarked, “In relation to their systems most systematizers are like a man who builds an enormous castle and lives in a shack close by; they do not live in their own enormous systematic building.” *The Journals of Søren Kierkegaard*, trans. Alexander Dru, (London: Oxford, 1938), p. 156.

While rationalist attempts to establish “objectivity” of knowledge, Kierkegaard points out the importance of clarifying how the subject relates to the object: “When the question of truth is raised in an objective manner, reflection is directed objectively to the truth, as an object to which the knower is related. Reflection is not focused upon the relationship, however, but upon the question of whether it is the truth to which the knower is related. If only the object to which he is related is the truth, the subject is accounted to be in the truth. When the question of the truth is raised subjectively, reflection is directed subjectively to the nature of the individual’s relationship; if only the mode of this relationship is in the truth, the individual is in the truth even if he should happen to be thus related to what is not true.” *Kierkegaard’s Concluding Unscientific Postscript*, trans. by D.F. Swenson and W. Lowrie (Princeton: Princeton Univ. Press, 1941), p. 178.

God is precisely a kind of object for which the knower’s relationship to Him is involved in the knowledge of Him. For this reason, Kierkegaard presents “subjectivity of truth” against “objectivity of truth.” He accepts rationalist approaches in logic and mathematics, but not to the matter of God.

4. Human understanding takes place by the mediation of language, and concepts are its components. The involvement of conceptualization in the process of understanding is inevitable partly due to the linguistic nature of human discourse.
5. This does not exclude a possibility of extraordinary experience which cannot be coherently interpreted within one’s present framework of thought. Unexplainable experience can demand a modification or a total replacement of one’s framework of thought. Conversion is a radical shift of the framework of thought.
6. In the *Theory of the Original Image (Essentials of Unification Thought)* [Tokyo: Unification Thought Institute, 1992], pp. 1-40), Dr. Lee explains “Heart” as the “core of the attributes of God” (p. 17) and “logos” as “God’s Word” (p. 22) referring to John 1.1-3 of the New Testament. In the *Theory of the Original Human*

Nature (pp. 89-130), he explains human nature as “Divine Image” and “Divine Character” since humans are created in the image of God.

7. In the Theory of Education, human growth is characterized as the process “to attain resemblance to God. To resemble God is to resemble the Divine Image and Divine Character.” (*Ibid.* p. 169)
8. Here “reason” encompasses both “theoretical reason” and “practical reason” in the traditional classification of philosophy. The former refers to abstract intellectual activities in science, logic, and mathematics, and the latter refers to a discourse for moral judgement. Likewise “law” refers to both natural and ethical laws.
9. When one understands someone, one has certain emotional feeling and intellectual understanding at the same time. Understanding a fellow human means this holistic grasp. This analogy can be applied to man’s understanding of God, since man’s relationship with God is personal (person to person).
10. See “Scope of Give-and-Receive Method” in Methodology, which describes the scope where the concept of Give-and-Receive Action is applied. The interactive character of cognition and thinking is explained by this concept. (*Ibid.*, p. 409.)
11. *Exposition of the Divine Principle* (New York: HSA-UWC, 1976), p. 20.
12. *Ibid.*
13. History is divided into three parallel periods: the “age of symbolic parallels,” “age of image parallels,” and “age of substantial parallels.” *Ibid.* p. 311. If we take the triadic structure of God–human–all things, where God is the substantial subject, humans are object partners in image, and all things are object partners in symbol, then the whole of existence can be seen in three stages of substance–image–symbol.
14. “All things are designed to reach completion only after passing through a set growing period.” *Ibid.* p. 41.
15. *Ibid.*, p. 43.
16. *Ibid.*, p. 44.
17. *Essentials of Unification Thought*, pp. 175-190.
18. Unification Thought explains how God’s heart is manifested in human relationships in a family through the “Four Great Realms of Heart.” *Shinban Toitsu Shisou Yoko* [Essentials of Unification Thought, new edition] (Tokyo: UTI, 2000), pp. 734-745.

PROLEGOMENA TO A PHILOSOPHICAL INQUIRY INTO THE SPIRIT WORLD

Claude Perrottet

The main purpose of this essay is to prepare the way, based on the contribution of Unification Thought, for bringing together two realms that have traditionally been separated by an abyss, namely the issue of the spirit world (the world beyond our physical senses) and philosophical inquiry understood in a predominantly Western sense. This article does not pretend to offer a complete historical overview, nor does it intend in any way to be a treatise on spiritual reality or parapsychological phenomena. It is not even intended to be an in-depth discussion of Unification Thought writings. Its focus is to show what roadblocks have essentially prevented a theoretical consideration of the world of spirit in the past and to suggest some parameters along which a future conceptual elaboration might be possible.

Even though existing Unification Thought texts affirm the central role of spiritual reality in such areas as ethics, axiology and education, if in the end the notion of that reality remains vague on the level of epistemology, and hence ontology, uncertainty and disorientation will inevitably remain. As Rev. Moon has eloquently put it, there can be no perfection in ignorance.

According to the views of Unification Thought and even according to common sense, the spirit world amounts to half of reality (not in the sense of a precise 50%, but in the sense of being one of two “worlds” constituting the universe). Unification Thought holds this notion is common with the general understandings prevalent in most cultures. If that is the case, and if we additionally assume (again, according to Unification Thought and to vague notions floating in consciousness at large) that the “half” of reality represented

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by spirit world is the dominant though largely unknown half, it is surely an understatement to say that taking it seriously into account revolutionizes all aspects of philosophical inquiry.

Below, I will briefly outline the way in which existing Unification Thought texts have, or have not, dealt with the issue of spirit world, and to that extent have, or have not, revolutionized philosophical thinking from that perspective. My personal conclusion, after spending considerable amounts of time reflecting on the question, is that the theme of spirit world is the single most important issue in striving to complete the conceptual “paradigm shift” initiated by Unification Thought. I am not even talking about the importance of an awareness of spiritual reality as our common destiny, as insisted upon by Rev. Moon and Dr. Sang Hun Lee in his messages from spirit world. Though of ultimate importance for our lives, this is quite another matter. What I mean here is that the absence of any real *conceptual consideration* of spiritual reality in the history of (Western) philosophy is the single most important factor that has led our philosophical tradition into its present impasse.¹

It is evident that it is an incredible challenge to attempt, in any way at all, to approach the question of spirit world conceptually, in accordance with the methodology of the western philosophical tradition. While I believe that this is possible, in ways and within bounds that I will try to define below, I have come to realize that even my modest initial goal to create some type of an outline or battle-plan is too ambitious. I will nevertheless try to suggest a tentative line of thought and briefly elaborate on some topics and insights I think are of particular significance.

1. *Spirit World in the Western Philosophical Tradition*

First, I will offer some explanation for the reasons why even those traditions, e.g., the Christian philosophical tradition, that should be expected to be sympathetic to the idea of a spirit world beyond our physical senses have not really sought to discuss it conceptually.²

To get a sampling of current views on the topic, I have followed my habit of looking up the relevant entries for “spirit” in a few dictionaries and encyclopedias. For the *Random House Dictionary*, in substance, immaterial is equivalent to incorporeal. *Webster’s Dictionary* says essentially the same, but also describes spirit as “having the power to become visible at will.” Only the *New “Standard” Dictionary of the English Language* goes further.³ Spirit: (3) “A disembodied soul regarded as manifested to the senses, often as visible or having some kind of **immaterial body**” [emphasis added].

This last definition expresses what popular belief has always grasped, at least as a vague notion, that the spirit, or soul, does have a form or shape of its own that can on occasion appear to us—in visions, as ghosts—in ways that

are not bound by the laws of physical existence. The numerous mystics in Christian history and in other religious traditions have often testified to that fact based on their own vivid experiences.

What the two preceding definitions show is that, on the contrary, Western philosophy has always had great difficulty in elaborating a rational notion of spiritual reality, due to the understanding of corporeality as being something that exists exclusively in the physical dimension. Hence, an immaterial corporeal existence cannot be conceived.

Just as some philosophers have affirmed the existence of God and others have denied it, some have believed in a world beyond our senses and some have not. The difference is that, while the issue of God has been hotly disputed, often with rational argumentation, philosophers of all persuasions seem to have been reluctant to even engage the question of spirit world. Those who have affirmed the reality of the spirit alongside that of physical reality, like Descartes, while granting it the attribute of highest certainty, have at the same time robbed it of its true substance. This difficulty, of course, existed long before Descartes and his spirit / body dualism.

Plato, the believer in the world of ideas and the immortality of the soul, also believed that continued existence of the soul apart from the (physical) body was just that: bodiless. This is because by definition, the soul cannot have the qualities of the body: extension, which means divisibility, etc. For Plato, the soul has no parts. If it did, some parts would have qualities that other parts might not have, but the whole soul, as one, is "I." Hence, the soul cannot have a body, which is composed of parts in time and space.

In other words, corporeality, as we know it from our experience in our physical environment, is fundamentally incompatible with the very notion of a soul or spirit. Another type of corporeality, belonging to another dimension obeying an entirely different set of rules, is not even considered. The problem, as later for Descartes, is that by reducing the soul (spirit) to a unitary point of consciousness deprived of any bodily existence, one also reduces it to something unreal—no matter how much one stresses its importance in lofty language. If there is a spirit besides and/or beyond the physical body, it cannot be conceived of apart from something that is more than mere consciousness. In Unification terminology, an Individual Embodiment of Truth (any individual being) by necessity involves a *sungsang* (internal) aspect and a *hyungsang* (external, visible, bodily) aspect. Otherwise it remains an abstraction.

And an abstraction it has been in most, if not all, of theoretical Christian philosophy and beyond. I add "theoretical," because more mystically oriented texts, including some of a philosophical nature, have given very lively accounts of the spiritual realm. One can cite Hildegard von Bingen and Meister Eckhardt, who were near contemporaries of Thomas Aquinas, and

later Swedenborg. The problem seems to have been the following: Medieval and pre-medieval thought, which was permeated with Christian spirituality, put great emphasis on the spiritual element both experientially and dogmatically. Philosophically, however, it was never able to shed or to transcend the parameters of Classical Greek thought that was grounded in the natural sciences.

Aquinas, whom we have just mentioned, offers a prime example. Unlike Plato, Aristotle had seen that the soul and the body are intimately related, the soul being simply what he calls the “form” of the body. But, quite logically, this also led him to deny that the soul could continue to exist without its body. As a Christian Aristotelian, Aquinas thus had to make the soul an exception, saying that it was a special kind of form that could temporarily exist without a body after death “until it is reunited with it in the general resurrection.”⁴ That means two things: Aquinas was aware that a soul without any external appearance (body) was not normally a viable entity; and the only way he could conceive of a permanent solution to the problem was through a return of the *physical* body at the end of time.⁵ Aquinas’ solution, reminiscent of Descartes’ later struggles with the mind-body connection, led to inextricable difficulties and severe criticism on the part of Duns Scotus.

In the end, the problem met by all these philosophers, and many others before and after them, whether they were Christians or materialists, has always been the same. It is the *identification of corporeality with physical materiality*. If corporeality is identified and defined in that way, it indeed cannot, with the limitations, constraints and laws attached to physical objects, be found in the world of spirit. That, however, is nothing but an assumption, due to the natural sciences background of our philosophical tradition, even where a religious perspective was superimposed upon it.

Paradoxically, it is Kant who undertook what could have become a big step forward, at a time when the general mood was already far removed from that of medieval spirituality. His contemporary Swedenborg, a reputable scientist, had based his description of spiritual world not on any dogmatic assumption but on his actual experience, and he had made a clear distinction between the realm of God and that of finite spiritual beings. Kant expressed his ambivalent feelings in his early work, *Dreams of a Spirit-Seer, Illustrated by Dreams of Metaphysics*,⁶ and eventually rejected the idea that it was possible to come to any positive conclusion on the existence of such beings, but in the process he acknowledged the issue and made it clear that he was personally inclined to admit the reality of the spiritual realm.⁷

Kant’s statement in his first Critique sounds rather definitive, both in terms of knowing and in terms of being: “A substance which is permanently present in space, yet without filling it... or a peculiar fundamental power of the mind of intuiting the future by anticipation (instead of merely inferring

from past and present events), or, finally, a power of the mind to place itself in community of thought with other men, however distant they may be—these are conceptions the possibility of which has no ground to rest upon.”⁸ Nevertheless, there is a considerable difference with the thinkers mentioned above. Kant simply applies his critical method and finds no ground to justify any statement on facts that do not fit into his categories of space-time (understood in a Newtonian perspective), even though he was inclined otherwise. Unlike his predecessors and many of his successors, Kant does not say that substantial, corporeal beings and events in the spiritual dimension are *ipso facto* an absurdity and cannot exist. He merely says that there is no basis in his system for saying anything about the matter.⁹ The spiritual dimension is relegated to the realm of faith, where it finds itself in good company: that of God, immortality, and the moral question.

In conclusion, Plato’s world of ideas, Kant’s *Ding an sich*, Hegel’s Absolute Spirit, Santayana’s realm of essence, and even aspects of Husserl’s later transcendental-phenomenological idealism, with all their differences seem to have a common deficiency shared by many other views: there is something abstract and unreal in their discourse about transcendence. Each of these authors is a unique case, and their thought can never be dismissed with the simple comment that they did not properly understand the nature of the world of spirit. Rather, I would suggest that a detailed investigation into their work could yield very interesting results when operating from a perspective that goes beyond the traditional understanding of spirit described above. Some discussion along these lines can be found in Unification Thought, but it remains inevitably fragmentary, since no single chapter is devoted to the issue. This is also the case for papers written by Unificationist scholars, at least to my knowledge.

2. The Nature of the Spirit World

As hinted in the preceding sections, the description of spiritual reality, including its external appearance, is very different when we turn to serious thinkers like Swedenborg who had intimate contact with it. Despite differences, they have in common that they present the external, or bodily appearance of spirit as following the very same laws as the mind. In Unification Thought terminology, we would say that the *hyungsang* part of the spirit (the spirit body) is the external appearance of the *sungsang* part (the spirit mind), and thus has its qualities. As we will see below, this description has barely been touched upon in existing Unification Thought texts.

What, then, would be a definition of the nature of spiritual reality in as far as it is different from physical reality? Santayana, certainly not a believer in the world of spirit, has offered the following contrasting description that

shows how well he understood what the spiritual realm could be, while denying that it *exists*. “Existence exists by virtue of oppositions in the place, time, and exclusive characters of particulars: being has being by virtue of its universal identity. This is true of the being of each individual essence; and it is true preeminently of pure Being. Its identity is omnipresent and internal everywhere... it makes all times simultaneous; and by excluding change makes existence, from its point of view, inconceivable.”¹⁰ This indeed comes very close to a definition of spiritual reality (essence) as opposed to the physical, material realm (existence)—or to God and his attributes vs. material reality—separated by an unbridgeable gulf. Saying, on the other hand, that the spiritual dimension *exists* is stating that there is a realm that carries the attributes of the physical world without having its limitations. The purpose of this preliminary investigation cannot be to make a case for such a position, but there are ample grounds to say that the question is essential to our understanding of human nature in relationship to a spiritual Creator.

When trying to describe the spiritual realm from a Unification Thought perspective, a perspective that is in keeping with Swedenborg and others with personal experience of spirit, the expression that first comes to mind is total freedom, freedom from the constraints of physical existence. Just like the mind is free to move without any limitations of time and space, so is the spirit body. Time and space remain part of the picture, but no longer as a rigid framework. Elements that in the physical realm would be strictly ordered in time and space are here subject to simultaneity, multilocality and reversibility. The oneness of Being is not threatened by change, as it can and does appear in innumerable ways and forms that are always reversible and compatible with one another. But this “dream world” does follow laws of its own that are by all accounts even stricter than those of the physical world. Free movement, change and development are possible only to the extent that these laws are respected and practiced.¹¹

This creates an extraordinary new link between the fields of Ethics, Ontology and Epistemology. Being and knowing directly depend on the state of one’s heart and soul. As Dr. Lee explains, “If the spiritual level of humankind were enhanced and the law of value working in the entire universe came to be understood clearly by all people, then value propositions, also, would come to be recognized as universally true,” and, “It is the view of Unification Thought that fact and value, or science and ethics, must be apprehended as one united theme.”¹²

All this has been described and explained in increasing detail by Rev. Moon, by Dr. Lee, and by others in recent years. I will not further dwell on this aspect of the question.¹³

3. *Signs and Evidence*

At some point, a discussion on the topic of spirit world inevitably has to include some attempt to summarize arguments that can be used to show that its very existence has to be considered seriously, and not just as a fiction or a delusion. There is a vast array of indices (if not evidence) that suggest the existence of a reality beyond perception by our physical senses. The list includes:

- Near death experiences¹⁴
- Spiritualists' testimonies
- Parapsychology – experiences implying that spirit can act directly upon matter without a material medium, at distance
- The effect of prayer on unknowing subjects' health condition¹⁵
- Attempts to register spiritual phenomena through physical machinery¹⁶
- The traditional religious and cultural consensus
- Scientific theories generated from quantum physics, mind / brain research, etc.
- The entertainment media, where in recent years angels and the afterlife have joined sex, violence and courtrooms as favorite topics of the American film industry.¹⁷

From the point of view of theoretical philosophy, it is tempting to dismiss all of this as circumstantial evidence. On second thought though, some of these findings are significant even from the strictly philosophical point of view. When renowned scientists come to the conclusion that certain phenomena can best, or only, be explained by postulating the existence of a world beyond our physical senses, this is a datum. Philosophy is supposed to take all available data into account in its investigations, even and especially those that leave it puzzled. In other words, the more the reality of a world beyond our physical senses becomes obvious, the more easily a philosophical inquiry taking at least its possibility into account will be undertaken.

It is also interesting to note that considerable effort is being made to merely prove the *existence* of a world of the spirit, let alone describe it, while the existence of the material (physical) world as the object of our experience is taken for granted and only its nature, the modalities of its perception, etc. are discussed. In fact, however, the history of philosophy is replete with unsuccessful attempts to find an ultimate grounding for explaining the nature of physical reality. Henri Bergson has rightly observed that the materialist attempt to reduce all phenomena to physical reality in the end amounts to attributing to that physical reality quasi-supernatural qualities.¹⁸

Exploring the spiritual dimension of reality as an essential counterpart

to the physical dimension thus implies more than dealing with disincarnate spirits and the world of “ghosts,” though that is undeniably part of the picture. It also involves the issue of our earthly human nature, spiritual and physical, and scientific investigation into the nature of things in general.

The approach of Unification Thought is to show that a discussion of reality only makes sense when one takes into account both the spiritual and the physical worlds, as well as their interrelatedness and their grounding in the Original Being, God.

4. *Spirit World in the Existing Unification Thought Texts*

The issue of spirit world, which has been the constant emphasis of messages received from Dr. Sang Hun Lee since his departure from this earth a few years ago, is not the object of a separate chapter or even a section in the various versions of Unification Thought. But like the question of God’s existence, the nature of evil and a few other issues not specifically dealt with in existing publications, it appears throughout the text and does receive attention in some passages.

In the chapter on Theory of the Original Image, spirit world appears only indirectly to the extent that its existence is assumed, implied, and referred to in the discussion of God. There it also receives its ultimate theoretical justification¹⁹ in reference to the dual nature of the Original Being.

In Ontology, human beings’ spirit / physical person is briefly treated, i.e., described much in the same way as it is treated in the *Divine Principle*.²⁰ “[T]he spirit person is made of spiritual elements, which cannot be perceived with our physical senses; yet, the spirit person has an appearance no different from that of the physical person. When the physical person dies, the spirit person discards it...”²¹ This is continued in “The Theory of the Original Human Nature,” where the relationship between our spiritual nature and our physical nature is analyzed in terms of *sungsang* and *hyungsang* (internal and external).²² Here, Dr. Lee also introduces the issue of the corruption of human nature due to humankind’s falling away from God. This is a key point in trying to deal with some of the difficulties attached to the present topic, but it is one that I have consciously left out because it would not fit within the boundaries I have set for myself here.

The issue of the spiritual realm reappears in Axiology with the question of the dual nature of purpose. In a somewhat enigmatic way the theme intermittently appears in parts of the chapter on Epistemology, but it never really surfaces in an explicit manner except when Dr. Lee speaks of Spiritual Apperception: “‘Mind’ refers to the union of the spirit mind and the physical mind... Thus, here we use the special term ‘spiritual apperception’ to refer to the functional part of the mind in cognition, which means ‘the comprehensive

function of sensation and perception of the united mind of spirit person and physical person.”²³ Even in this brief passage, spiritual reality is not discussed as the object of cognition, but the spiritual aspect of cognition as a function of our spiritual nature is stated. This implies, quite in agreement with the Unification Thought notion of our dual spiritual and physical nature, that there is much more to cognition than the traditional epistemological mechanisms discussed in the chapter.

Somewhat relevant to the discussion of spiritual world is also a section on the ten forms of existence and forms of thought.²⁴ This last section is maybe where Dr. Lee comes closest to what could be a description of the *nature* of spiritual reality. Among the ten forms, at least Changeability / Unchangeability and Finitude / Infinity apply to the realm of spirit, though the discussion there is about existence in general and there is no further elaboration.

Overall, Unification Thought texts present a clear framework for an intellectual or conceptual understanding of spiritual world as the “invisible substantial world,” the physical realm representing the “visible substantial world,”²⁵ and both together the universe. But Dr. Lee has obviously not felt it appropriate at that time to engage in a real description of spiritual world in the context of a philosophical treatise. He even left untouched a number of points covered by the Divine Principle.

5. *Some Important Consequences for Philosophical Inquiry*

a. General Questions of Method

As a whole, Unification Thought’s contribution to the discussion of spiritual reality seems to be rather modest; especially when one considers the importance the theme has in that worldview. Numerous points seem to have been overlooked, intentionally or not, e.g., there is no discussion of the precise nature of the “spiritual element.” Much elaboration is still needed based on existing texts.

I would nevertheless suggest that Dr. Lee implicitly introduces a valid alternative to the usual ways of dealing with issues like God and spiritual reality (though there is no mention of it in Methodology). I see his way of proceeding as a form of the descriptive method,²⁶ one that ultimately relies on *intuition* (a general characteristic of Oriental thought) but is at the same time intimately connected to the deductive method.

The analytical-deductive method when left on its own tends to end up with recourse to either infinite regress or unfounded assumptions, which has largely led to the contemporary demise of so-called foundationalism. Dr. Lee

seems to have chosen a third way: that of tentative assumptions about that which lies beyond the rational discourse, combined with great care in proceeding within the framework of a systematic, logical discussion. With nothing tentative in his tone, he first posits the ultimate reality of God and spirit world without any attempt of justification. Next, fundamental characteristics are posited, and so on. In the process, gradually the unfolding elements are put into a relationship with each other, thus creating a structure that makes logical sense and allows one to *visualize* what is meant. That visualization is expected to form the ultimate justification of preceding assertions.

One is reminded of the “self-evident truths” that have carried our civilization, especially in this country, for the last few centuries. Quite naturally, intuitionism has had a great career in both ethics and the abstract area of mathematics. Interestingly, even recent thinkers dealing with the issue of knowledge and being have believed in the ultimate role of intuition. These include Husserl and Jean-Paul Sartre, for whom “[t]here is only intuitive knowledge. Deduction and discursive argument, incorrectly called examples of knowing, are only instruments that lead to intuition. When intuition is reached, methods utilized to attain it are effaced before it; in cases where it is not attained, reason and argument remain as indicating signs which point toward an intuition beyond reach.”²⁷

The relevance of intuition to the question of spirit is obvious: spiritual reality, by its very nature, allows for *immediate* contact and knowledge, and thus allows one to bypass the uncertainty of mediate knowledge through the physical senses. Without being in any way irrational, it makes the rational discourse almost superfluous. However, the leap to intuition cannot excuse reason, lest spirit be unintelligible to philosophy. Significantly, with Dr. Lee, *it is the rational structure of things that is the main intended object of intuition*. Things are introduced in a way that ultimately makes sense. The integrity of the rational structure offers a guarantee and a safeguard against possible delusions. But the confirmation or certainty of knowledge cannot be offered by that structure alone. The questions of purpose and meaning that are attached to the spiritual element can, in the end, only be grasped through immediate knowledge by a spiritual subject. As Sartre would put it (in an admittedly very different frame of mind), the rational structure can guide us, but it is not understanding itself.

In other words, by presenting the logical, meaningful connection of tentative elements, one does not necessarily engage in circular thinking ending up in unfounded assumptions. In a way that is after all not so alien to the western philosophical tradition, this process plays a role similar to that of a midwife. This cannot in any way be an excuse for sloppiness in the deductive process or faulty logic; wherever shortcomings of that type exist, they should be removed. However, Dr. Lee is fundamentally right to my mind when he

does not seek to ground his views on an ever-elusive first element in the chain of deductions, but leaves the task of validation to what could in some way be called a “spiritual experience” surrounded by a rational framework within which it makes sense.

b. Some Methodological Issues More Directly Related to the Theory of Knowledge

If there is a realm beyond our physical senses, the issue of knowledge acquires an entirely different dimension from that of ordinary philosophical discourse. Knowing through one’s spiritual senses may have its own pitfalls, limitations and complexities, but it offers an element of immediacy and the possibility of investigation comparable to sense knowledge in the physical realm.

Two points in particular deserve to be briefly considered:

- *Verifiability or falsifiability*: these criteria represent maybe the greatest challenge to an intellectual approach to spiritual reality. While they certainly cannot be applied in the same way as they are applied to physical phenomena, a world beyond our physical senses, to the extent that it has its own set of “internal” rules, does offer the potential for such criteria to be applied, provided that those rules are known. Even the possibility of replicating experiences (same cause, same effect) should not be excluded.
- *Intersubjectivity*: This exasperatingly difficult issue appears in an entirely different light if one assumes the reality of a spiritual realm where we can freely exchange immediate knowledge with each other and have immediate knowledge of each other. At first sight, knowledge acquired through our spiritual senses or intuition seems on the contrary to be a quintessentially subjective phenomenon strictly limited to each one’s personal experience, without any tangible basis for a common appraisal. But to the extent that there is immediate spiritual contact between two souls, whether physically alive or disincarnate, each can potentially share the other’s experience one hundred percent.

c. Consequences for the Theory of Being

Here, the implications may be even more dramatic. Quite simply, the entire complicated discussion on being/substance, essence/existence, etc., has to be reconsidered, beginning with Parmenides’ assertion that change implies non-being and hence being cannot change—change is mere illusion. In particular, if we consider being as endowed with the qualities of the spirit rather than those of matter, Parmenides’ objections do not apply, and we find ourselves

in a much better position to reconcile his views with those of Heraclitus. Change does not imply non-being because it is permanently reversible; being can be anything and everything at the same time, being can be here and there at the same time, being can be now, before and after, etc., though not simply at random. The thought of numerous more recent thinkers would deserve to be revisited along the same lines.

Conclusion

Is it then possible to have philosophy, perhaps even philosophy “as a rigorous science,” include spiritual reality into its considerations? And if so, does it make sense? I would answer with a cautious but determined yes in both cases.

I hope to have shown above that, if we choose to accept the spirit as a dimension of reality in addition to the physical dimension, one hardly has any other choice but to either try to understand the modalities of its existence or to have recourse to pure faith in something that makes little rational sense. If the spiritual dimension exists as more than a subjective experience of consciousness, then it is part of the larger universe and should be the object of possible investigation. From that perspective, the reason why philosophy has failed to become a rigorous science might not have so much to do with the fact that it deals with elusive factors, but rather that it has refused to deal with the most elusive of all: the spiritual dimension.²⁸

I have explained above how the weak conceptual elaboration of the issue of spiritual reality in our philosophical tradition has created a fateful vacuum that affects the contemporary discussion. I find it extraordinarily important to try and find a meeting point between our philosophical tradition and the spiritual dimension—and by that I don’t simply mean face-to-face separated by a glass partition. Our philosophical tradition has gradually lost most of its significance except for a few professionals, and many spiritually and religiously oriented people consider it a pure waste of time to even deal with its empty abstractions. If the only point were to restore this tradition to its old glory, we could do without it. But before losing its way, the Western philosophical tradition had developed into a wonderful tool in the quest for understanding, meaning and purpose. It should be applied anew to clarify the meaning for us of a dimension that it has heretofore ignored, mostly because it did not know how to handle it. Even if spiritual understanding culminates with intuition, what is intuited has a structure that can be the object of investigation.

In his works, Dr. Lee stresses again and again that the theoretical understanding he tries to convey in Unification Thought is essentially needed for the solution of practical problems. A fuller philosophical explication of the spirit world is not without interest from that perspective. Philosophy’s refusal

to apply its intellectual tools to understanding the world of spirit has not made space for more fulfilling, non-rational insights; it has simply left a legacy of irrational and illegitimate assumptions that block humanity in its spiritual development and in pursuing right actions. By investigating this “blind spot” in existing philosophy, this essay can serve as a prolegomenon for what will one day become a complete theory of the spirit world that may fill a separate new chapter in future textbooks of Unification Thought.

Notes

1. During his career, Husserl had repeatedly pointed out with some degree of pride that philosophy proper, as a method, is a Western (European) phenomenon. At the end of his life, though, he made this poignant statement: “Philosophy as a serious, rigorous science endowed with apodictic certainty—the dream is over (*der Traum ist ausgeträumt*).” Edmund Husserl, *Die Krisis der Europäischen Wissenschaften und die Transzendente Phanomenologie*, W. Biemel, ed., (Haag, 1976), p.508 [my translation].
2. Except for attempting to explain it away, as Aquinas does at great length in his *Summa Theologica*.
3. Funk and Wagnalls, New York, 1947.
4. Richard Swinburne, “Nature and Immortality of the Soul,” in *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998), vol. 9, p. 45. This excellent article has proven generally useful in this discussion. Cf. Frederick Coplestone, *Thomas Aquinas* (London: Search Press, 1976), pp. 156-198.
5. Cf. Thomas Aquinas, *Summa Theologica* (Chicago: Encyclopaedia Britannica, 1952), Vol. II. Supplement to the Third Part: Treatise on the Resurrection. Thomas describes the qualities of the glorified body at the general resurrection in great detail, making every effort to eliminate any suggestion that it might have spiritual, i.e., non material qualities, e.g., pp. 975-976: the resurrected body is not a subtle, immaterial, spiritual body; p. 977: “It cannot be maintained that a glorified body, by reason of its subtlety, is able to be in the same place with another body”; p. 986: Can the glorified body move instantaneously? “But this will not hold, because the glorified body will never attain to the dignity of the spiritual nature, just as it will never cease to be a body.”
6. Immanuel Kant, *Dreams of a Spirit-Seer, Illustrated by Dreams of Metaphysics*, (London: Swan Sonnenschein, 1900). German original published in 1766.
7. Kant was convinced of Swedenborg’s genuine ability to have prophetic insights by perceiving things beyond the boundaries of physical space-time. Swedenborg had given a detailed description of a fire that had just broken out 50 miles away. Kant: “[This] occurrence appears to me to have the greatest weight of proof, and to place the assertion respecting Swedenborg’s extraordinary gift beyond all possibility of doubt,” in Frank Sewall, Preface, and Appendices to *Dreams*, p. 158. “I

- cannot help having a slight inclination for things of this kind [spiritual visions], and indeed, as regards their reasonableness, I cannot help cherishing an opinion that there is some validity in these experiences in spite of all the absurdities involved in the stories about them,” Kant’s April 8, 1766 letter to Mendelssohn, quoted in Frank Sewall, Preface, and Appendices to *Dreams*, p. 162. Finally: “Neither the possibility nor the impossibility of this kind of thing can be proved, and if someone attacked Swedenborg’s dreams as impossible, I should undertake to defend them,” in Gabriele Rabel, *Kant* (Oxford: Clarendon Press, 1963), p.74. These and other references, as well as an interesting discussion can be found in: Stephen Palmquist, “Kant’s Critique of Mysticism: (1) The Critical Dreams,” in *Philosophy & Theology* 3:4 (Summer 1989), pp.355-383. Also available at: <http://www.hkbu.edu.hk/~ppp/srp/arts/KCM1.html>
8. Immanuel Kant, *Critique of Pure Reason* (London: J. M. Dent & Sons, 1950), p. 168; A 222-223, B 270.
 9. As a result, Kant remains a welcome reference for contemporary philosophers interested in the realm of the spiritual and parapsychology. Cf. David King, “A Kantian Model for Parapsychological Phenomena,” *Journal of Parapsychology* 60:3 (Sept. 1996), pp. 241 ff.
 10. George Santayana, *The Realm of Essence, Book First of Realms of Being* (Westport, CT: Greenwood Press, 1974 [1928]), pp. 48-49.
 11. See Joong Hyun Pak and Andrew Wilson, *True Family Values* (New York: HSA-UWC, 1996), pp. 145-174; Kerry Pobanz, *The Spirit-Person and the Spirit-World, An Otherdimensional Primer* (New York: HSA-UWC, 2001).
 12. Sang Hun Lee, *Essentials of Unification Thought: The Head-Wing Thought* (Tokyo: Unification Thought Institute, 1992), p. 218.
 13. Sun Myung Moon, *Earthly Life and the Spirit World I & II* (Washington, DC: FFWPU, 1998); Sang Hun Lee, *Life in the Spirit World and on Earth, Messages from the Spirit World* (New York: FFWPU, 1998). These are the basic but by no means the only publications that can serve as a reference.
 14. Sam Parnia, “Scientist Says Mind Continues after Brain Dies,” Findings presented at Caltech, L.A. seminar, June 29, 2001, http://dailynews.yahoo.com/h/nm/20010629/sc/life_consciousness_dc_1.html
 15. “The Power of Prayer in Medicine: People Who Are Prayed for Fare Better,” Jeanie Davis, WebMD, November 6, 2001. <http://my.webmd.com/content/article/1728.92943>. The dramatic effect of prayer on unknowing patients was compared to a control group in studies conducted in Korea by the Columbia University School of Medicine of New York City and in the USA by Duke University.
 16. On purported voice recordings of spirits and organizations engaged in this research, see for example, http://www.vtf.de/index.htm?links_ts.htm
 17. Needless to say, this is a very mixed bag. Every category includes elements worthy of serious consideration and others that are frivolous at best. Moreover, each has been refuted one way or another. But the fact that an argument remains open to counter-arguments is a fact of life, not the proof of its falsity. Sorting out and

- evaluating the content of the “bag” would be an undertaking of its own.
18. Henri Bergson, *Matière et Mémoire. Essai sur la relation du corps à l'Esprit* (Paris: Librairie Félix Alcan, 1929 [1896]). This is at least partly echoed by Santayana when he states, “Curiously ... [m]atter, though so much nearer and dearer to the heart of mankind, is even harder to define [than the realm of essence] and to situate from a psychological point of view,” Santayana, *The Realm of Essence*, p. 169.
 19. Though this is the case in terms of a descriptive statement, rather than as the fruit of a deductive-rational discourse.
 20. *Exposition of the Divine Principle* (New York: HSA-UWC, 1996).
 21. Lee, *Essentials*, p. 44.
 22. *Ibid.*, pp. 93-95.
 23. *Ibid.*, p. 334.
 24. *Ibid.*, pp. 326-327.
 25. These expressions are only found in the earlier (1973) translation of the *Divine Principle*; they have been retranslated into the “incorporeal world” and “corporeal world” (which is in some way closer to the Korean original, though formless or shapeless would be even more accurate than incorporeal, and “substantial” has simply been dropped) in the 1996 edition (p. 45 ff.), thus reflecting the general understanding of the spiritual as incorporeal as far as the physical senses are concerned. Nevertheless, the context makes it abundantly clear that it is only *physical* corporeality (bodily nature) that is denied, and that there indeed is spiritual corporeality, i.e., a body in the spiritual dimension. In fact, this is the key point of the entire passage.
 26. One that has nothing to do with recent *descriptive metaphysics*, an outgrowth of analytical philosophy and philosophy of language, a trend that culminates with what has been called quite appropriately “the explicitly anti-metaphysical context of logical positivism,” “the transition from ‘philosophical analysis’, conceived as an important method of inquiry, to ‘analytical philosophy’, which restricts genuine philosophy to analysis” (Thomas Baldwin, “Analytical Philosophy,” in *Routledge Encyclopedia of Philosophy*, vol. 1, p. 225), and with the “rise to preeminence of topics which, though important, should rightfully remain ancillary: epistemology, language, and questions of method,” (Huston Smith, *Beyond the Post-Modern Mind* [New York: Crossroad, 1982], p. 36).
 27. Jean-Paul Sartre, *Being and Nothingness, An Essay in Phenomenological Ontology* (Secaucus, NJ: The Citadel Press, 1977); *L'Être et le Néant* (Paris: Gallimard, 1943), p.148.
 28. Anthony Flew, author of a study on the question and otherwise an insightful thinker, shows what I mean by this. Jumping over Aristotle’s materialism of sorts, he recognizes that the “immortal-soul doctrine” (Plato) and the “reconstitution doctrine” (Aquinas) are not satisfactory to explain the nature of the soul and leave only one option open, but that option, which he ominously calls the “shadow-man doctrine,” is dismissed in a few lines: “The systematic investigation of such phan-

tasms has shown, however, that though they do undoubtedly occur, they belong to the category of purely subjective and hallucinatory experience.” “The third way must therefore be dismissed as a blind alley.” Anthony Flew, “Immortality,” in *The Encyclopedia of Philosophy* (New York: Macmillan, 1967), vol. 3. p. 140.

KNOWLEDGE OF GOD? A CRITIQUE AND PROPOSAL FOR EPISTEMOLOGY IN UNIFICATION THOUGHT

Andrew Wilson

The chapter on Epistemology is one of the less developed chapters in *Essentials of Unification Thought* and in Dr. Lee's earthly corpus of philosophy. Unlike most other chapters that present the Unification perspective outright, it begins with an overview of traditional epistemologies, and then tries to use them as a base upon which to construct a Unification Epistemology. My concern in this paper is that Dr. Lee's approach, being so beholden to 18th and 19th century epistemologies, does not frame its discussion in a way that could lead to an adequate answer for what I regard as the most fundamental epistemological issue in philosophy today: How can we know the reality of God? I will then outline what might be required for a fresh attempt to construct a Unification Epistemology.

1. The Question for Epistemology

The early epistemologies of Bacon, Descartes and Spinoza dealt with the question of how we can have true knowledge in the broad sense. But by the 19th century the field of Epistemology, as represented by the contributions of Kant and Marx, narrowed this quest to the question of how can we have true knowledge of things in the external world. As such, they were beholden to and in the service of a 19th-century world where scientific investigation was the primary human enterprise. How can we know that what we see with our eyes

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is in fact there? Such a question might help give scientists confidence in the validity of their observations, but it does not answer the question of the validity of knowledge as such. In particular, given these epistemologies' dependence upon sensory data, they do not even approach dealing with the question of how we can know invisible reality, such as God, or truth, or love. Kant, for example, denies the possibility of metaphysics. So does Marx.

Yet the questions Epistemology asks cannot be so limited to things in the external world. Philosophy is the study of all reality; hence it needs to ask the question of whether and how human beings can know all of reality. To begin one's epistemology with sense impressions is *a priori* to deny the ability to know any part of reality that is intangible to the senses. Yet Rev. Moon teaches that the most valuable realities are precisely those that are invisible: God, love, life, lineage, and conscience.

What is more important, that which is visible or that which is invisible? I am sure you realize that the invisible is more important than the visible. You can see and touch money, position and honor, but you cannot see or touch love, life, lineage and conscience.¹

Shouldn't the cognition of these most valuable invisible realities be the main subject of Epistemology? Comparatively speaking, questions about knowledge of all things pales to insignificance.

My first contention is that Unification Thought needs to rethink its epistemology by first asking the proper question: How can we have valid knowledge about invisible things, including God? It can profitably answer this question if it grounds its investigation firmly in the Divine Principle and the teachings of Rev. Moon, before turning its attention to clarifying the turbid waters of traditional philosophies.

2. Subject and Object

Dr. Lee uses the categories of dominion to explain how "since the human being and all things are in the relationship of subject and object, we can know all things perfectly." (EUT, 318) But in relation to invisible realities like God, love, life and lineage, is the human being in the position of a subject? On the contrary, the individual human being is in the object position. This immediately calls into question Descartes' dictum *cogito ergo sum*, whether we can know things perfectly, either by experience or by reason.

Consider for example a child in relationship to his parents, in the position of an object. Can he fathom his parents' heart? Should his parents punish him he may, not understanding their heart or judgment, take it as an act of cruelty. While the parents may have their own limitations, we can assume for

the sake of argument that they are trying to raise him with a vision about his future, of which he is only dimly aware. How can the child have truly valid knowledge about his parents' heart or actions? He cannot.

Yet, an epistemology that takes the human being as the subject of cognition places all the standards for judgment within the human being. The human subject has the prototypes within himself and the mind to collate these prototypes with incoming sense impressions to arrive at a true judgment of cognition. Leaving aside the question about whether this is a valid understanding of cognition for all things, it certainly does not work for the child who wants to understand truly about his parents. By himself, the child lacks the experience of heart to understand his parents, try as he may. One might say that his prototype of "parent" is not yet complete. He would do better to take the object position and let his parents instruct him.

In cognition of a higher subject, such as a parent, the child has to enter into a subject-object relationship in which he is willing to learn his parents' truth and let that truth be the governing subject for his understanding of sense experience. In the same way, in order to understand God, we study the Word given by God and let that truth guide our way of experiencing God, while putting aside our own preconceptions.

This is a multi-dimensional give and take action with the being outside the self, far different than the Kantian type of cognition as described by Dr. Lee as the "Sensory Stage." (EUT, 333) Indeed, Unification Thought needs such an epistemology in order to defend its basic method, which is to take God's revelation through Rev. Sun Myung Moon as valid knowledge that can be the proper foundation for philosophy.

3. Resemblance as the Standard for True Knowledge

Dr. Lee has confidence that human knowledge is valid because "human beings and all things have a mutual resemblance." (EUT, 321) Humans are the microcosm of all creation. Thus, our bodies contain elements that resemble minerals, animals and plants. So we can be confident that any measurement of sensations coming from these things, when referenced against the prototypes within the self, will be reasonably accurate, and improve with practice. But how does the principle of resemblance apply when seeking knowledge of God, or even of another human being?

The fundamental prerequisite for knowing or cognizing God is to first resemble God. Human beings were created in the image of God, but the image of God is damaged in fallen humans. Lacking any true resemblance, it follows that fallen humans cannot hope to know God in the fullest sense.² Here at the outset, Unification Philosophy should call all traditional philosophies into question. Traditional philosophies assume ordinary human nature to be ade-

quate to cognition. This surely cannot apply to knowledge of God. The fact of human fallenness may even shake our naïve certainty that the mind has an adequate foundation for scientific investigation into all things—given that even creatures have a spiritual dimension that fallen man can at best only dimly perceive.

Divine Principle speaks of internal spiritual growth—achieved through fulfilling the Foundation of Faith and Foundation of Substance—as a prerequisite to becoming a “perfect incarnation of the Word.” The concepts of “individual embodiment of truth” and “object partners for the joy of God” are also relevant to this discussion.³ These concepts speak to the inability of human beings to cognize rightly without first developing themselves, through a portion of responsibility, to reach a state of resemblance to the divine image.

But in asking the question, “How can we attain valid knowledge?” a philosopher must go on to ask the recursive question, “You claim that true knowledge is only attainable in a state of divine oneness; then how can we have sure, prior knowledge about the path to take in order to reach that state?”

Here is an argument for the priority of faith before knowledge. No sure knowledge is possible without following a spiritual path, which humans take up by faith, since sure knowledge is only attained at the end of the path. As Paul said, “Now we see in a mirror dimly, but then face-to-face.” (1 Cor 13:12) Humans cannot gain true knowledge unless they first live by God’s Word, which they receive in faith, not as certainty. In the Bible the first knowledge was given to Adam and Eve as a commandment. The epistemology of the object position is one of faith.

Nevertheless, the path of faith is beset with doubt. The revelations of religion, which are the basis of faith, do not agree. Nor are they always interpreted in ways that lead to human betterment. Unification Thought’s principle of resemblance allows us some relief: paths of faith, while relative, can be appreciated for leading seekers towards greater degrees of resemblance to the Divine Image. They need not be affirmed as absolute in every respect, even as they contain a kernel of the original divine commandment, to which faith should be absolute as one travels on the path.

Sometimes people mistake the commandment for knowledge itself; this leads to a great deal of confusion and doubts as to the validity of religion. We must be clear that the commandment, or knowledge about the path to knowledge as revealed in sacred scriptures, is not complete knowledge. Revelations and scriptures function like a textbook or a schoolteacher, pointing to truth beyond itself, as Paul taught, “The Law was our tutor to bring us to Christ.” (Gal. 3:24)

This leads to the Eastern insight that true knowledge cannot be fully expressed in propositions; it must be lived. True knowledge is embodied knowledge. Likewise, attempts by philosophers to arrive at an adequate epis-

temology based upon either empiricism or rationalism or a unity of the two schools misses this important point. It was well known by the masters of Zen, who regarded cognition as the enemy of truth. Cognition, sensations, reason, theory—these are obstacles to truth because they lead people to think they know when they don't know. They hide a fundamental misperception about the nature of true knowledge.⁴ There is valid knowledge, but the path to that knowledge is not reached by intellectual investigation or empirical research alone.

4. *Standard of Cognition*

Dr. Lee advances a theory that prototypes, images within the mind, “serve as the standards of cognition” to which external sense data is collated. (EUT, 319) These prototypes have their origin in the subconsciousness of the cells of the body. (EUT, 321) That is, they are a property of life, or mind at a lower level. (EUT, 323) The theory of prototypes may be adequate to provide a basis for cognizing material things, which all were created in the image of a human being. But are they really the standards for the cognition of all reality? In particular, can they provide the basis for knowledge of God?

Two objections arise. First, the Divine Principle declares that God relates most intimately to human beings, above all other forms of life. Human beings, alone in all creation, have sensibility to God's heart and can know God's will. (EDP, 80) Human beings alone possess the spiritual elements to be rulers over the spirit world. (EDP, 46) Prototypes, however, arise out of protoconsciousness, which is a property of cells. Cells, which share the quality of life as their *sungsang* aspect, are common to humans, animals and plants. The life and protoconsciousness flowing from cells is not something uniquely human. How could it serve as the standard of cognition for God and things of the spirit, to which humans alone are sensible?

Second, the theory of prototypes brings us back to the question of just what is valid knowledge—the major question in Epistemology. Certainly, a child with undeveloped internal images of the world (prototypes) cognizes the world differently than does an adult. The child has a sort of knowledge of the world, but can it be said to be valid or certain knowledge? It is not likely that his parents will agree, based on their experiences and more highly developed internal images. In the example with which I began this paper, the child misunderstands the parent's discipline as cruel punishment because he has no experience of the parental heart. His limited store of prototypes can recognize some types of love, but not others. If we go back to Bacon's original aim to come to certain knowledge by dispelling one's prejudices, then certainly these malleable prototypes must be classified as “idols” that can hardly be trusted as a standard for judging the validity of knowledge. Prototypes may be

involved in the process of cognition, but the standard of cognition they are not.

5. *Axiology and Epistemology*

To answer the question of what can be the standard of cognition in Epistemology, we can turn to Unification Thought's theory of Axiology. Although many philosophers, following Kant, have separated fact "the rose is red" from value "the rose is beautiful," they are not necessarily separate issues. As Dr. Lee states, the result of this separation has been "many problems." (EUT, 166) Unification Thought should not follow this mistake of Kant. Trueness is a value, according to Lee, which satisfies the intellect. Therefore, we cannot so tightly distinguish Epistemology, which aims for "valid" knowledge, from the Unification theory of Axiology, which aims for absolute value—including absolute truth.

The process of actualizing "value" in Axiology is a give-and-take relationship quite akin to what is described as cognition according to the theory of Epistemology. Value is determined by matching the subject requisites with the qualities of the object. Is the child's appreciation of his parents' heart at the time of punishment cognition of a fact about the parents, or is it a valuation of the parents based on the interplay of the child's "subjective requisites," including his conscience and desire for affection? I think this may be the same process, but with different emphases. If that is true, then the two processes should be consistent.

However, in current texts of Unification Thought, the standard of value in Axiology and the standard of cognition in Epistemology do not cohere. In Epistemology, we are told that the standard of cognition is the prototypes, which are within the human subject. But in Axiology, Dr. Lee is rightly critical of placing "too much emphasis on subjective action." (EUT, 140) More importantly, Dr. Lee rejects the relativism that necessarily follows from placing the standard of value in the subject in favor of an absolute standard of value. God sets the absolute standard for the judgment of value, according to the Divine Principle.⁵ By the same token, to arrive at valid knowledge, we need to appraise our knowledge, even our cognitions, against the standards of God's love and truth. Therefore, I take it that God should also be the standard of judgment in matters of Epistemology. God is not so identified in current texts of Unification Thought, only prototypes. I would like to correct this troubling inconsistency in Unification Thought texts.

6. *Process of Cognition*

According to Dr. Lee, cognition advances in stages, beginning on the most external, material level and ending at the level of reason and thought. Thus, “the first outer identity-maintaining quadruple base is formed” through give and take action between the human being’s sense organs and the object in the external world. The result is a “sensory image.” The next step is for this sensory image to be collated with prototypes in the body, as governed by the “spiritual apperception” of the human mind—“the union of the spirit mind and physical mind which is the original mind.” (EUT, 333-334) The result is cognition at the stage of understanding what the object is. Later refinements in cognition can come through “practice” and reason. This is quite close to Kantian epistemology. It may suffice for looking at material objects. But what about invisible realities—the ones that really matter?

According to *Exposition of the Divine Principle*, cognition of spiritual realities occurs in quite the opposite way:

Cognition of spiritual reality begins when it is perceived through the five senses of the spirit self. These perceptions resonate through the five physical senses and are felt physiologically.⁶

In this process, spiritual sensation precedes physical sensation. The “sensory image,” to use Dr. Lee’s term, arises after the spiritual image has impressed itself upon the spirit mind. This implies that understanding, even thoughtful knowledge, often precedes cognition through the senses. This is often seen in flashes of insight, or intuition. How much of cognition in human relationships occurs through invisible feelings!

In fact, we can postulate that spiritual cognition, of visions or inspiration or whatever, occurs in a backwards process. At the stage of spiritual apperception, images from the spirit mind have give-and-take with the collation process of the senses with prototypes, creating images that are interpreted by the body as sense impressions.

How much of cognition in human relationships occurs as invisible feelings impressed upon the senses in a reverse process? Love, for example, is a spiritual feeling which colors a person’s perception of the beloved’s eyes, face and even her scent. Dr. Lee spoke about love in the spirit world as filled with light. On earth, one’s beloved may appear “radiant.” This is not necessarily because she is materially giving off light, but because her lover’s spirit mind is impressing sensory images of her with a particular sort of light. Thus is the spiritual radiance of love perceived by the physical senses.

7. *Towards a New Unification Epistemology*

This critique of current expositions of Unification Epistemology suggests that a new approach is needed to develop an adequate Unification Epistemology. In summary, let me suggest seven points of departure:

First, to avoid getting inadvertently caught up in the errors of conventional philosophies, Unification Epistemology should stay away from Kant and other existing epistemologies until it has established its own proper theory in light of the Divine Principle and Rev. Moon's sermons. Unification Thought's philosophical base should be developed more as valid in and of itself, then it can be used to critique and relate with other philosophies, such as Kant's.

Second, Unification Epistemology should focus squarely on the basic question of Epistemology, which deals with the validity of our knowledge of reality. This means in particular the possibility of and the validity of our knowledge of those invisible realities that are fundamental to life: God, love, life, lineage, and spirit. No epistemology can solve the fundamental problems of human life without tackling this question. As a propaedeutic, these intangible realities need better categorization and definition. The proposed new chapters on the spirit world and true love will certainly illuminate the further development of Epistemology.

Third, Unification Epistemology should avoid confusing the ascertaining of valid truth from a method of attaining personal knowledge. The question of how cognition happens is largely an empiricist's concern and a matter for science. But it doesn't come close to dealing with the question of how one can know the truthfulness of that cognition from the standpoint of philosophy. This calls for engagement with the theory of Axiology, where the question of validity begins to be addressed.

Fourth, Unification Epistemology must treat the human being both as a being in the subject position and a being in the object position. That human beings are beings of position is a fundamental insight of Unification Thought. And since it is as an object that one grows in knowledge of God, of love, of conscience, etc., the latter needs much more attention.

Indeed, Unification Epistemology might profitably treat cognition not as an individual action, but as a process that takes place in the family. People learn about love, life, lineage and conscience—all invisible realities—through their family relationships. Likewise, even though we are assured that God always loves us, we can know God's love only when we establish a passionate relationship of faith and attendance to Him. As Rev. Moon teaches:

Just like us, God has love, life, lineage and conscience, but He cannot feel them by Himself. Because they are completely in balance, God cannot feel them. That is why God also needs an object partner. We understand the necessity of an object partner from this perspective. When one is alone, one cannot feel oneself. But when a man appears to a woman and a woman appears to a man, the stimulation of love and lineage will erupt like lightning and thunder.⁷

Kant was a great philosopher, but he lived his life as a lonely man. His philosophy partook of that limitation. Legend has it that Socrates was henpecked by his wife. As Unificationists, we ought to begin our philosophy from a starting-point that regards the individual in family relationships. Embodying God's image as a true family, we may be able to reason more truly about valid knowledge of God, of love, and of our fellow human beings.

Finally, Unification Epistemology should establish the logical ground for regarding God as the standard of judgment for cognition, and thus defeat relativism. In this regard, it must unavoidably address the issue of revelation, particularly since the revelation of the Divine Principle is a fundamental standard for Unification Thought's self-understanding of its validity as a philosophy.

Notes:

1. Sun Myung Moon, "In Search of the Origin of the Universe," *True Family and World Peace* (New York: FFWPU, 2000), p. 60.
2. In Unification Thought, knowledge of God means especially knowledge of the "Heart" of God, an understanding that is as much emotional as intellectual. Therefore, even under the Augustinian premise that the Fall damaged the faculties of will and emotion but not intellect, our ability to know God is still impaired.
3. *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), pp. 179, 28, 33.
4. See Keisuke Noda, "Understanding the Word as the Process of Embodiment," *JUS* 1 (1997).
5. *Exposition of the Divine Principle*, p. 36.
6. *Exposition of the Divine Principle*, p. 103.
7. "In Search of the Origin of the Universe," pp. 60-61.

AN EXPLORATION OF QUESTIONS IN THE ONTOLOGY OF UNIFICATION THOUGHT

David Burton

The English translations of Unification Thought have a quality that is reminiscent of St. Augustine's writings. Augustine's writings have been of particular influence in Christianity, but at the same time have sparked centuries of debate. This is because of a certain quality of his writing that has been described as "unfinished" or "open," where, among other things, ideas are not strictly defined throughout his work.¹

Unification Thought in its current formulation has a similar "unfinished" quality, even though it strives to be completely systematic. Some of the "unfinished" quality undoubtedly arises in translation from Korean to English, resulting in a need for clearer definitions for the English terms used. There are also, however, structural and pedagogical considerations and some areas that Dr. Lee does not really address at all. Two areas important for ontology that Dr. Lee does not develop are considerations of the spirit world and an evolutionary theory.² Furthermore, there are issues of consistency with the Divine Principle, the source upon which Dr. Lee builds his philosophical edifice.

What follows is an exploration of four of these unfinished questions, or issues, in ontology. Some suggestions for development are offered for each, but the suggestions offered, like the questions themselves, are not necessarily finished or complete.

Section one deals with some of the basic assumptions that underlie Unification Thought's ontology, and the problems with not acknowledging them as such. Section two deals with the fundamental structure of the cosmos

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(both spiritual and physical), that arose from a consideration of the place of Cosmic Consciousness in the ontological structures that Dr. Lee develops. Sections three and four deal with the difficulties of applying the ontological structures developed in the Theory of the Original Image to the created realm. Section three addresses their application to the individual as a connected body, and section four deals with their application to the change and development of the universe.

1. *Ontological Assumptions*

In their discussions of ontology, both Unification Thought and Divine Principle have four basic assumptions:

1. God exists.
2. God created all things.
3. All things resemble God.
4. Existence (including God's) is relational.

Divine Principle quotes Romans 1:20 as scriptural support for assumption three,³ then uses that assumption to make inferences about the nature of God's existence from observation of all things. The logic of the argument is that since there are common characteristics discernable in all things, and all things resemble God, those common characteristics must be attributes of God. In the subsequent discussion of the common characteristics⁴ a case is also made for assumption four, the relational nature of existence. Support for both the relational nature of existence and the Divine Principle's view of God therefore both rely on "observation" of existing beings.

In Unification Thought, Dr Sang Hun Lee takes a slightly different tack. In the newer English translations, *Explaining Unification Thought* (1981) and *Essentials of Unification Thought* (1992), the discussion of the nature of God is separated from ontology and appears in the Theory of the Original Image. It also appears first, before the discussion of ontology. Dr. Lee, therefore, changes the logic of explanation that appears in Divine Principle. He can do this because Divine Principle is now the authoritative source of support for the concepts. Indeed in *Essentials of Unification Thought* he clearly implies that the Theory of Original Image is deduced from Divine Principle.⁵

While this approach more clearly sets out the fundamental concepts for someone to understand, the change in logic from Divine Principle creates an additional problem. At the beginning of the chapter on ontology in *Essentials of Unification Thought* Dr. Lee states:

Unification ontology is a theory that supports the theory of the Original Image. Further, the theory of the Original Image is a deductive theory based on the Unification Principle. It is in ontology, however, that we can ascertain whether or not the attributes of God explained in the theory of the Original Image are actually manifested in all things and, if so, how are they manifested. If it can be shown that the attributes of God are universally manifested in all things, then the truthfulness of the theory of the Original Image becomes ascertained.⁶

The logic implicit in Unification Thought is therefore that discussions about the nature of God can be deduced from Divine Principle. Then, because of assumption three, these concepts are confirmed by “observation” of existing beings.

The difference in logic becomes apparent when looking at the dual characteristics of principal element and subordinate element as presented in *Essentials of Unification Thought*. Recognizing that not all subject and object relationships are *sungsang* and *hyungsang*, or yang and yin, Dr. Lee introduces principal element and subordinate element as a third set of dual characteristics of existing beings.⁷ In the logic of Divine Principle these characteristics should therefore be ascribed to God also, but Dr. Lee does not do this. Instead he applies them only to existing beings.

A problem then arises when we take Divine Principle and Unification Thought together, because, when they are combined, we are faced with a circular argument: God’s attributes may be deduced from observation of existing beings in Divine Principle, then the Theory of the Original Image is deduced from Divine Principle and confirmed by observation of existing beings. There is no external point of reference unless we regard Divine Principle as revelation received through Rev. Moon. Unification Thought as it stands cannot, therefore, stand apart from Father and Divine Principle. Consequently, careful thought needs to be given to the logic inherent in the explanation of Unification Thought.

I do not believe it is possible to put forward a purely deductive argument, as both Divine Principle and Unification Thought appear to try to do. Some things will have to be just given, or explained as Father’s thought. My personal preference would be to start from a set of basic assumptions, such as those that given above, and introduce the concepts of Unification Thought in their elaboration.

2. Four-Fold Structure of the Universe

In my reading of Unification Thought I have always been puzzled by Dr. Lee's introduction of a life field or cosmic consciousness. In my perception it has always appeared rather abruptly with little or no justification or explanation. I have recently experienced what amounts to a paradigm shift in my approach to understanding how it fits into the overall structure of Unification Thought's ontology. I will attempt to explain.

In Divine Principle and Unification Thought, God is described primarily as a being of *sungsang* and *hyungsang*. In English these are translated in several different ways, such as: internal character and external form, mind and body, or spirit and matter. Then, in the created universe, these two are manifested so that the primary distinction in the creation is also *sungsang* and *hyungsang*. In *Essentials of Unification Thought* Dr. Lee shows this in a diagram⁸ where the terms spirit and matter appear in brackets after *sungsang* and *hyungsang* respectively. In Divine Principle it is the spiritual world and physical world (invisible substantial world and visible substantial world) that are presented as the primary *sungsang* and *hyungsang* description of the creation.

Since the universe was created after the model of man, who is in the image and likeness of God's dual essentialities, every existence, without exception, takes after man's basic form, which consists of mind and body. Thus, in the universe there exists not only the visible substantial world, which resembles the human body, but also the invisible substantial world, which is modeled after the human mind. We call the latter the invisible substantial world, because we cannot perceive it with our five physical senses; however, we can perceive it with our five spiritual senses. The invisible world, like the visible world, is a world of reality. It is actually felt and perceived through the five spiritual senses. The two substantial worlds together are called the "macrocosm."⁹

In this passage human beings are said to consist primarily of mind and body, but later in the text it is the spirit person and physical person that seem to be presented as the primary structure. This appears in the description of the position of human beings in the universe,¹⁰ and in the explanation that the perfection of the individual four-position base is the spirit person and physical person relationship.¹¹ There is some ambiguity in the Divine Principle explanation because it is attempting to describe the four-fold structure of a human being in terms of dualities. Thus it fails to distinguish some types of relationship within a person. There is a description of the four-fold structure of a

human being in Divine Principle,¹² where a human being consists of spiritual mind, physical mind, spiritual body and physical body. This model is not consistently applied, however, when discussing *sungsang and hyungsang relationships*.

Unification Thought is clearer on this point. In *Essentials of Unification Thought*, Dr. Lee identifies the four-fold nature of a human being similarly to Divine Principle. He then takes the explanation a step further than Divine Principle when he describes several kinds of *sungsang* and *hyungsang* relationships within a human being.¹³ Thus a person is essentially both mind and body and spirit person and physical person (two of the kinds of *sungsang* and *hyungsang* relationships).

Since God created the universe after the model of man, it seems natural to apply this four-fold structure to the universe as an individual truth body. Neither Divine Principle nor Unification Thought take this additional step or identify the multiple types of *sungsang* and *hyungsang* relationships that would go with it. Consequently in our prevailing paradigm of the structure of the universe there is not a clear place for cosmic consciousness, and its introduction in Unification Thought seems awkward. Applying this four-fold structure to the universe as a whole (see Fig. 1) I believe helps.

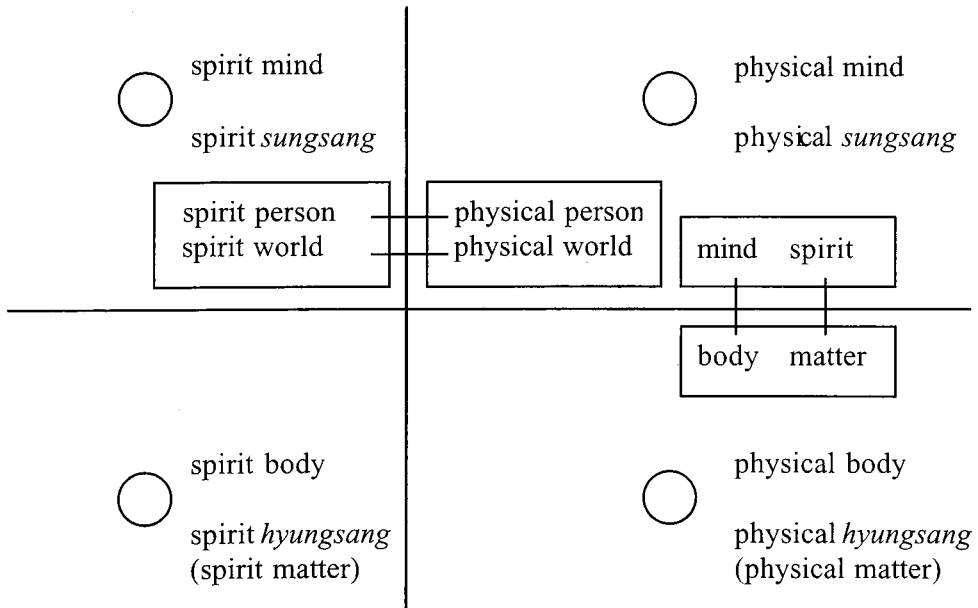


Figure 1. Four-Fold Nature of Creation. Showing the four-fold structure of a person and the universe. Also showing two kinds of *sungsang* and *hyungsang* relationship.

Changing the paradigm, by applying this four-fold structure to the universe, changes the view of the created universe. Thus the *sungsang* and *hyungsang* structure of the universe is both spirit and matter and spiritual world and physical world. This is analogous to two of the *sungsang* and *hyungsang* relationships of a person discussed above. Matter in this view can be of the physical world or spiritual world. Spirit too would be present in both the spiritual and physical worlds as their *sungsang*. This is similar to the idea of Teilhard de Chardin,¹⁴ who postulates a “psychic withinness” (or spirit withinness) to matter that is the base of life and consciousness.

The idea of cosmic consciousness now naturally flows from this *sungsang* and *hyungsang* structure of the creation. Analogous to the human mind, it probably derives from the relation of the spiritual *sungsang* and physical *sungsang*. It no longer appears an awkward addition.

Additionally a clearer definition of terminology is suggested since the term “spirit” is somewhat ambiguous. It can mean something just having quality, as in traditional Christian philosophy. Or, as in common usage, it can mean a spirit, referring to a spirit person, which includes the idea of body. Additionally the equality of spirit with spiritual world is quite a common paradigm. I believe the term “spirit” should be reserved just for the quality of *sungsang* unless it is qualified by some other term, i.e. “spirit body,” “spiritual world,” etc., when it now has quantitative *hyungsang* attributes.

3. *The Connected Body*

Fundamental to both the Theory of the Original Image and ontology are the concepts of the four-position base and give-and-receive action. These concepts are the basic ground of explanation for all areas of Unification Thought, but are particularly important for the Theory of the Original Image and Ontology.

Dr. Lee introduces the concepts in the context of the Theory of the Original Image. Here we are dealing with a single unified being outside of time. This simplifies the situation in order to describe the concepts. This approach is much like a scientific model. He identifies four basic types of four-position base¹⁵ that have inner, outer, identity maintaining and developing characteristics. Moreover the primary subject and object positions are of the *sungsang* and *hyungsang* type, where both *sungsang* and *hyungsang* have *yang* and *yin* attributes.

Since all things resemble God (see assumption 3, above) similar patterns of relationship should be found in the created universe as well. Now the situation gets more complex to describe, however, as we are dealing with a multitude of existing beings interacting over the course of time. Again, in order to simplify the situation, Dr. Lee looks at things from the perspective of a single existing being. Here the inner and outer patterns of the Original Image are

seen as being manifest in the existence of the being as both an individual truth body and as a connected body.¹⁶ This does, however, modify the concept of the outer four-position base presented in the Theory of the Original Image since the outer base (connected body) is no longer of the *sungsang* and *hyungsang* type. Additionally this outer base is now the relationship of an individual truth body with something outside of itself, i.e. another individual truth body or external field. This is in contrast to the Theory of the Original Image, where there is no “other,” as God is seen as a unified being. It is therefore necessary to look at the nature of this interaction.

In the Theory of the Original Image there are two sets of dual characteristics: *sungsang* and *hyungsang*, and *yang* and *yin*. Since this outer base of the connected body is not of the *sungsang* and *hyungsang* type, we are left with *yang* and *yin*. *Yang* and *yin* relationships, however, do not cover all the possible types of relationship between two existing beings. Recognizing this, Dr. Lee introduces another set of dual characteristics, principal element and subordinate element, in *Essentials of Unification Thought*.¹⁷ Thus, in existing beings he describes three sets of dual characteristics.

While most relationships in the created realm can be described by these three sets of dual characteristics, there are situations where this breaks down. To illustrate the problem, let us consider two isolated bodies in space interacting through gravity.

Each object has a certain energy and motion, and the force of gravity acts in a straight line between them. If the gravitational force is sufficiently strong, the two bodies will revolve around each other to form a combined system. The combined system can be regarded as a larger entity in its own right, and the two bodies revolve around the center of mass of the combined system. In this combined system the force of gravity acts through the center of mass on each body. Additionally, if both bodies have the same mass, the center of mass lies outside of both of them.

From the perspective of Unification Thought, this interaction within the combined system looks superficially like an identity-maintaining four-position base where two existing entities combine into a larger union, or harmonized body. Looking deeper we can see problems, however. First, what kind of relationship is it? It is not *sungsang* and *hyungsang*, *yang* and *yin*, or principal element and subordinate element. Furthermore there is no discernable subject entity, and the center of the relation (center of mass) lies outside of both entities since both have the same mass. This kind of relationship does not clearly follow the kind of patterns described in Unification Thought.

In the section on the mode of existence in *Essentials of Unification Thought*, Dr. Lee describes the circular motion that results from give-and-receive action. In this circular motion the center of the circular motion is the center and subject of the relationship.¹⁸ In the example presented above the

subject, as center of the resulting circular motion, must therefore be the center of mass of the unified body even though it lies outside both interacting entities (It does, however, lie at the center of the unified body). Neither entity is in the subject position, so they must both be objects in the interaction. It is not until one of the bodies is sufficiently larger than the other that the center of mass will lie within one of the bodies and we can clearly identify a subject entity. Additionally, when we look at interactions in the physical world mediated by gravity and electromagnetism, in all cases the subject, the center of the resulting circular motion, is defined by the center of mass of the combined system rather than from any other property of the interacting bodies. Fitting these kinds of interactions into the structures developed in Unification Thought thus requires additional explanation.

In conclusion, I believe that the problem lies in the way Unification Thought maps the pattern of the inner and outer structure of the Original Image onto the creation. Dr. Lee's mapping of the outer four-position base in the Theory of the Original Image to the connected body in creation immediately runs into problems as it modifies the *sungsang* and *hyungsang* structures. This in turn leads him to posit a third set of dual characteristics for the created realm. This subsequently creates more problems: First, it strains assumption 3 above (the assumption of resemblance) since this third set of dual characteristics is not found in the Original Image. Second, even three sets of dual characteristics do not cover all possible types of relationships.

This mapping of the inner and outer structure, and the two sets of dual characteristics, from the Theory of the Original Image to the creation would be more applicable to single individual truth bodies. This would allow retention of the *sungsang* and *hyungsang* structure developed in the Theory of the Original Image without modification or requiring additional sets of dual characteristics. This still leaves the problem of explaining the relationships between individual truth bodies, which is not a problem in the Original Image, especially since they do not necessarily all follow the patterns described in Unification Thought. It is possible a separate description (not additional sets of characteristics) is needed for each type of force¹⁹ that can act between individual truth bodies. Moreover, we cannot just discard all the concepts of the connected body since they are important for the overall picture presented in Unification Thought.

4. *Creation and Evolution of the Universe*

In its discussion of the created realm Unification Thought tends to deal with an explanation of the universe as it is now. It does not really deal with the process of how it got to be the way it is. In other words Unification Thought does not have an evolutionary theory. By evolutionary theory I do not just

mean creation and evolution of life, but also the ongoing creation and evolution of the universe as a whole, including God's connection to the process.

Traditionally this has not been a problem for philosophy, since the discussion of evolution and change has taken place against the backdrop of a static universe where changes in that background are not even considered.²⁰ In the modern scientific worldview, however, changes in the universe as a whole are important and ongoing, and need to be taken into consideration. Taking a static approach to the universe or ignoring its changes leaves a substantial gap in any explanation of existence. Science, particularly physics, has a well developed understanding of the process of evolution of the physical universe, and this understanding is therefore important to take into account in any new ontology.

Since Dr. Lee's explanations deal more with existence as it is now rather than how it came to be, there is this same gap or incompleteness in Unification Thought's ontology. The evolutionary process of the universe as a whole is also perhaps one of the most difficult areas to explain clearly, since there are few philosophical precedents for it. What is needed is an ontological structure for the evolutionary process of the universe that is in accord with both scientific explanation and Unification Thought.

We can begin to approach this topic by looking at God's act of creation described in Unification Thought. Here Dr. Lee presents what amounts to two slightly different explanations that are not completely connected. The first is most clearly presented in the structure of the Original Image in *Explaining Unification Thought*.²¹ Here Dr. Lee describes a two-stage process in the creation of a bird. The first stage is in creation of a Logos for the bird in the inner developing four-position base, and the second stage is creation of the substantial bird as the multiplied body in the outer developing four-position base. To quote the text, "The actual bird is the result of give and take action between Logos and *Hyungsang* (pre matter)."²² This seems to imply the bird is created substantially without regard for what has gone before, i.e. not by an evolutionary process.

The second explanation appears in the section about the individual image in ontology. According to *Explaining Unification Thought*:

In His mind God conceived the image of man first. Then He conceived the images of animals, plants, and finally minerals - taking the image of man as the standard. This is the *downward process* of creation of images (Logos) in the mind of God. It explains why man is the integration of all things. In the phenomenal world, however, God created everything starting from the minerals, then plants, animals and finally man. This is the *upward process* of creation of substantial beings.²³

This second explanation is still a two stage process, but with the addition of the concept of at least the appearance of evolution in both image and substance. The upward process of creation is the closest Unification Thought comes to an evolutionary theory.

Thus the bird appears substantially in two possible ways. The first way is directly, as the multiplied body in the outer developing four-position base. This implies that all the matter of the bird is created at the same time. In the second way, the upward process, God creates the bird using matter that already exists and subsequently adding something new to it. This gives the appearance that created beings have a layered structure and that change is evolutionary, even though individual images do not have layers and the idea or concept of each being has prior existence within God. While both explanations may just be different views of the same thing, Dr. Lee does not clearly explain their structural connection in *Explaining Unification Thought*.

In *Essentials of Unification Thought* Dr. Lee steps back somewhat from the clear dichotomy presented in *Explaining Unification Thought* and gives greater emphasis to the upward process. The dichotomy is less apparent because in this text Dr. Lee does not explicitly explain that individual things (such as a bird) are formed directly as a multiplied body in the outer developing four-position base. For example, in the discussion about the creation of the bird, the creation of the Logos of the bird is discussed, but the explanation of its substantial creation in the outer developing four-position base has been dropped.²⁴ He also adds additional explanation of the upward process in the section on the structure of the Original Image:

Through the activity of the Original *Sungsang* over the Original *Hyungsang*, God was able to generate energy and elementary particles. He then formed atoms by combining elementary particles; formed molecules by combining atoms; formed cells from atoms and molecules; and formed living organisms by causing the cells to multiply.²⁵

The dichotomy is still present, however, in the underlying structure that is presented. This is because all things still appear as the multiplied body in the outer developing four-position base.²⁶

The problem arises not necessarily because there are two explanations, but because Dr. Lee does not explicitly connect them structurally. The direct substantial appearance of things as the multiplied body in the outer developing four-position base fits most closely with the structure of the Original Image. However, since it lacks the appearance of evolutionary change, it is unsatisfactory from the perspective of the modern understanding of the evolution of the universe. The upward process of creation of the substantial world is better from this regard. Indeed the changes in explanation from *Explaining Unification Thought* to *Essentials of Unification Thought* lead me to suspect that Dr. Lee favored this explanation. The difficulty comes in trying to explain

the upward process on the basis of the structures he presents.

In order to begin to address this problem, let us look again at the types of four-position base described in Unification Thought. As mentioned above, Unification Thought describes four basic types of four-position base. We looked at the inner and outer concepts in that section and now look at the identity-maintaining and developing concepts here.

There seem to be two possible paths for an individual truth body to come into existence, given the structures presented in Unification Thought. First, it may appear as the multiplied body in a developing four-position base. Second, it may appear when two (or more) existing beings, that were separate, develop a give-and-receive relationship and unite into one combined body that contains both of the original beings.

In the first path the multiplied body is actually formed from a part of the subject and a part of the object, and the resulting union is of the same, or lesser, order of complexity and size as the subject and object it is multiplied from. In the second path the new existence is formed from the whole of the subject and object and it has an additional layer of structure and complexity than either the subject or the object. It is tempting to ascribe this to an identity maintaining four-position base. Indeed Dr. Lee seems to do so in a discussion of the formation of a family in the section on the structure of the Original Image.²⁷ However, strictly speaking the identity maintaining four-position base refers to how an individual truth body maintains its existence, not to how that individual truth body comes into existence. This second path thus does not easily fit the identity-maintaining/developing structures presented by Dr. Lee. Moreover, even though this second path is not explicitly discussed in Unification Thought, I believe it is a key to connecting the upward process of creation to the ontological structures presented in Unification Thought.

Modern physics has a well-developed scenario for the earliest stages of development of the physical universe. I think that the beginnings of another component of a possible evolutionary theory, or connection to the ontological structures of Unification Thought, can be discerned from a consideration of that scenario.

The universe began in an explosion—not an ordinary explosion, but a tremendous burst of energy filling all space... During this initial phase [first 10^{-4} sec.] of the universe, the temperature was so high that ordinary matter, such as molecules, atoms, and even nucleons, could not exist. Instead, shortly after the big bang, the universe was a soup of photons (radiation), leptons, antileptons, quarks, and antiquarks, though not necessarily in equal numbers... but as the soup cooled, it began to “condense” into elementary particles, including protons and neutrons. As the temperature dropped further, these nucleons

condensed into nuclei. Further condensation gave rise to molecules and matter in bulk.²⁸

The early universe thus passed through a series of what we can call phase changes. A number of phase boundaries are defined by the time, temperature and pressure of the existing universe where the change occurs. Before the first phase boundary only certain possible individual truth bodies can exist, i.e. only certain identity maintaining four-position bases can exist. No further combination is possible. After the boundary the identity maintaining structure of the universe is different. It is more than just a “building up” from what already exists, even though it appears that way after the boundary has been passed. The whole universe has changed in a substantial way. It has evolved, or rather, a whole new set of individual truth bodies and layer of complexity has been created by God in the upward process of creation. This succession of phase boundaries is a second key to understanding the observed layered structure and evolution of existing beings.

Thus, the identity maintaining structure of the universe at a particular time is like a snapshot of that time. It is probably fairly constant between phase boundaries, but will change as a boundary is passed and something new has a possibility of existence, or rather is created. Thus it gives the appearance of evolution when viewed from an external point of view such as that taken by science.

A third key should be a consideration of God’s connection to this process and its ongoing unfolding, which in turn leads us to a consideration of Universal Prime Force. Such an undertaking is not addressed here, but will be the topic of another paper.

In sum, Unification Thought does a good job of explaining existence as it is now, the interconnectedness of structures and the relational nature of existence. The ontological structures presented in the English texts do not, however, clearly explain how things come into existence. Some tighter definitions of terminology (such as identity maintaining and developing four-position bases) and additional explanations are probably required. More problematic for the ontology of Unification Thought, and difficult to address within the given structure, is describing the apparent evolution of the universe. I believe the starting points for such a theory lie within Unification Thought, the modern understanding of how the physical universe has developed, and a consideration of the universe as an individual truth body in its own right. Outlining such a theory will be substantial task.

5. Conclusion

Unification Thought's ontology is not as comprehensive and complete as it appears at first sight. The theories developed in the extant works are important and give insight into existence. However, the lack of systemization and gaps in content will probably hinder its acceptance by a wider public. What is presented above is not an exhaustive list of issues, but shows some areas where development is needed. I believe that any effort for further development or expression of Unification Thought will need to address these issues. In particular, any further systemization will need to address stricter definitions of terms, the logic implicit in the arguments, and the ramifications of such things as the spirit world for the structure of ontology.

Finally, most traditional ontologies were developed before the advent of modern science. Since the early 1920's science has completely revolutionized our understanding of the physical universe and our place in it. Therefore arguments developed prior to this time, including evolutionary arguments, need to be reevaluated in the light of modern discoveries. Thus it is important for any new ontology, such as that presented in Unification Thought, to take into consideration, and account for, modern scientific understandings.

Notes

1. See Etienne Gilson, *The Christian Philosophy of Saint Augustine* (New York: Vintage Books, 1967), p. 245.
2. What is meant by an evolutionary theory in the context of this paper is discussed in section four. It is somewhat different from the Darwinian notion that usually springs to mind. Darwin's theory has been addressed in a tract published by the Unification Thought Institute entitled *From Evolution Theory to a New Creation Theory - Errors in Darwinism and a Proposal from Unification Thought*, but is not discussed here. There it is stated that Unification Thought presents a true theory of creation rather than a theistic theory of evolution. I do, however, believe it is still appropriate to use the term evolution within the context of Unification Thought, and have done so in this paper, as long as it is understood apart from the trappings of Darwinian theory.
3. "Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse." (Rom. 1:20)
4. *Divine Principle* (New York: HSA-UWC, 1977), p. 20. There are no substantial differences in the 1991 translation.
5. Sang Hun Lee, *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), p. 41.
6. Ibid.

7. Ibid., pp. 51-52. This topic is discussed further in section 3.
8. Lee, *Essentials*, p. 9.
9. *Divine Principle*, pp. 57 - 58.
10. *Divine Principle*, pp. 58 - 59.
11. *Divine Principle*, p. 62.
12. *Divine Principle*, pp. 60 - 61.
13. Lee, *Essentials*, p. 93.
14. Pierre Teilhard de Chardin, *Activation of Energy*, trans. Rene Hague (New York: Harcourt Brace Jovanovich, 1971), p. 101. Teilhard does not postulate spiritual matter, though suggesting the presence of spirit in physical matter.
15. Lee, *Essentials*, pp. 30-31.
16. Ibid., p. 68.
17. Ibid., p. 52.
18. Ibid., p. 71.
19. Here I would include the four physical forces known to science and the force of love. There may also be other forces in the creation that we are not currently aware of, especially in the spirit world.
20. In traditional thought, although the universe was originally created by God, since then it has been essentially unchanging.
21. Sang Hun Lee, *Explaining Unification Thought* (New York: Unification Thought Institute, 1981), p. 35.
22. Ibid.
23. Ibid., p. 69.
24. Lee, *Essentials*, p. 23.
25. Ibid., pp. 32-33.
26. Ibid., pp. 31-32.
27. Ibid., p. 33.
28. Edwin Jones and Richard Childers, *Contemporary College Physics*, 3rd ed. (New York: McGraw Hill, 2001), p. 1021.

GOD AS MASCULINE SUBJECT PARTNER

Stephen K. Nomura

How we view God is critical for a theocentric philosophy such as Unification Thought. Our view of God is the starting-point for a life of faith as well. For example, why do we call God “Father”? Could we call God “Heavenly Mother”? Is “Heavenly Parent” more correct?

Exposition of the Divine Principle describes God as having dual characteristics and God as the masculine subject partner.¹ Unificationists often emphasize that God has the dual characteristics of both internal nature and external form and of masculinity and femininity. Regarding God as “the Subject in whom the dual characteristics of internal nature and external form are in harmony” can explain the ground of the material world and the consistency of spirit and matter. God as “the harmonious union of masculinity and femininity” clarifies the ground for the existence of man and woman.

However the third definition of God, as the masculine subject partner, has been dealt only in the context that God is in the position of masculinity in relation to the created world. When “God as dual characteristics” is emphasized, “God as the masculine subject partner” is neglected. For example, Unification theologian Young Oon Kim taught, “Modern theism must go beyond God the Father.”² Neither is there any explanation about this third definition in the texts of Unification Thought. Dr. Sang Hun Lee has struggled to express, with limited words, an absolute, unique, eternal and unchanging God. However, to come closer to God, more such efforts are necessary.

This paper elucidates the importance of understanding God as the masculine subject partner. It seeks thereby to clarify the view of God in Divine

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Principle. While the Unification teaching about God's dual characteristics of internal nature and external form and of masculinity and femininity leads to an understanding of God as the God of divine polarity, I maintain that God's character is best understood as that of a masculine being. Because conventional Unification Church teachings do not elucidate how God can have dual characteristics of masculinity and femininity and at the same time have a masculine character, we are left with questions. Is God a neutral being who created both man and woman? Or is God a God of two entities, male and female, because characteristics of both masculinity and femininity are found throughout the creation? I will argue that the correct understanding of Divine Principle is that God is most essentially a masculine being who has dual characteristics of masculinity and femininity.

1. God of the Dual Characteristics of Internal Nature and External Form and of Masculinity and Femininity

According to the Divine Principle, "God is the Subject in whom the dual characteristics of original internal nature and original external form are in harmony."³ This passage indicates God has both spiritual elements and elements of matter/energy, as well as all the natures of both man and woman. With this we can solve three important problems: first, the problem of spirit and matter, second, the ground in God for the existence of man and woman, and third, God's character and the relationship between God and the created world.

In the Christian tradition, God is pure spirit. This leads to the first problem: How can a being that is pure spirit create matter? Additionally, what is the relationship between spirit and matter? In Christian view of God, God who transcends human elements does not have the concept of masculinity and femininity in Him. This leads to the second problem: What is the ground in God for the existence of man and woman? Since these two problems have been discussed many times in Unification Thought, we will not repeat the traditional explanations here. Only the third problem will be the focus of this paper, and relating with the third problem those two problems will be also discussed.

2. God before the Creation

In this world of three dimensions, we struggle to understand either the world before creation or the world before the creation of time and space. Before the creation, God was the sole existence. Somehow, within God's specific character was internal nature and external form, masculinity and femininity.

When God was the sole existence, God was conscious only of Himself. In other words, before the creation, God Himself was everything. This was the static situation before the subjective impulse for creation was actuated. However, God, whose essence is Heart, is a being of dual characteristics. Being alone, God felt lonely, and God's loneliness motivated Him to create. Hence, at a certain moment God had a subjective impulse to create His object partner. Once God started the creation of an object, He invested everything into that object.

To imagine "before the creation" is difficult. One of Rev. Moon's speeches illuminates this obscure image.

All of our human traits originate in God. We recognize that there is some human tendency for selfishness. This is natural because at one time God Himself was self-centered. This fact may surprise you, but you must understand that before God created man and the universe, He was all alone, with no one to care for except Himself. However the very instant that God initiated creation, His full concept of life emerged. God then lived for His counterpart—not for Himself.⁴

In other words, there was a time when God existed alone, conscious only of Himself. However, once God started to think of His creation, He began living totally for His object partners. Therefore, in this sense, a human being's self-centered nature is natural—notably in children.

Nevertheless, according to the Divine Principle, before the creation "God existed alone... as the masculine subject partner":

Before the creation God existed alone as the internal and masculine subject partner. He therefore created the universe as His external and feminine object partner. This is supported by the Bible verse which states, "man . . . is the image and glory of God." (I Cor 11:7) In recognition of God's position as the internal and masculine subject partner, we call Him "Our Father."⁵

How can we elucidate this passage? Before the creation, God existed only as the subject partner having the qualities of internal nature and masculinity. When Rev. Moon uses the word "masculinity" (男性格, *namsong-gyok*), it means "masculine character of a man" (男性的人格, *namsong-jok in-gyok*). Rev. Moon usually uses this word 男 to indicate "man" or "male." In other words, God is man with dual characteristics. Concerning this point, Rev. Moon explains on numerous occasions:

Within Him, God has both masculinity and femininity, but to exist as Father, He is the Subject Being of masculine character (男性格主体, *namsong-gyok juche*).⁶

What kind of person is God? He is our vertical Father.⁷

The person who can connect with the vertical lineage of children is not a woman but only a man. It is because a man resembles God. God looks like (or is) the harmony of internal nature and external form, but His shape itself is that of a man. A man is the shape of God and has the seed of His child.⁸

God is masculine and plus, and He has an internal nature that is subject and an external form that is object. Adam is a substantial being who is the external form of God. God, who is the internal nature to Adam, will dwell (in him), and mind, body and God will unite.⁹

God has not only dual characteristics, but also He is in the position of the male subject.¹⁰

The reason God is the masculine subject partner is typically explained in the context of “God-in-relationship” with the created world. God is masculine because God and the created world are in the position of subject partner and object partner. However, according to Rev. Moon’s words, God is masculine (in the form of a man) prior to any relationship with the created world.

3. God as the Masculine Subject Partner

It is well established in Unification teachings that God has dual characteristics of internal nature and external form, and of masculinity and femininity. Since masculinity and femininity are attributes or regulatory elements of internal nature and external form, God has masculine (*yang*) internal nature (*sungsang*) and external form (*hyungsang*), and feminine (*yin*) internal nature (*sungsang*) and external form (*hyungsang*). The Divine Principle states that God is the harmonious Subject of the dual characteristics of masculine *sungsang* and *hyungsang* and feminine *sungsang* and *hyungsang*.¹¹

In the Korean phrase “harmonious subject” (中和的主体, *chunghwa-jok juche*), 中和, *chunghwa*) is not simply harmony. It means “harmony on the center” (中心的調和, *chungshin-jok chohwa*). What is the center? The center is “Heart” or “True Love.” Divine Principle doesn’t discuss Heart in this context; however the word 中和, *chunghwa*, implies that Heart or True Love is the center. Therefore, God’s Original Internal Nature and Original

External Form are harmonized centering on Heart or True Love.¹² God's masculinity and femininity are also harmonized centering on Heart. The question is: how are they harmonized?

In my view, the essential teaching of Rev. Moon is that God is a being in whom the dual characteristics are harmonized to express a masculine nature. Though God has both masculine *sungsang* and *hyungsang* and feminine *sungsang* and *hyungsang*, the masculine aspect (masculine *sungsang* and *hyungsang*) is more dominant than the feminine aspect (feminine *sungsang* and *hyungsang*), as with human males. This is the meaning of Moon's often-repeated phrase, "God is a Subject Being of masculine character," as in the following passage:

What is the Subject Being of masculine character? Do you think it would be good if God were the Subject Being of feminine character? If there were a Subject Being of feminine character, there would necessarily be dualism because there must be a masculine (Subject) Being. Since God is the only God, God has an original masculine form with a subjective nature as a harmonious being of masculinity and femininity. The reason God has a masculine form is for God to have dominion over feminine beings.¹³

Love lies in the word "father," and blood lineage lies in it.¹⁴

Love is the essence of God, and as regards loving, God is male. The import of Rev. Moon's teachings is that internally God's subjective masculine nature, which means to give everything and to have dominion, is stronger than God's objective feminine nature. Externally also, creativity and subjectivity are God's external attributes. As the *hyungsang* is the second *sungsang*, this is the result of the *sungsang* revealing itself as *hyungsang*. A key corollary of this assertion, as will be discussed below, is that God is also male with respect to carrying the seed of God's lineage.

Therefore, God is subjective and masculine not because God takes the subject position in relation to an object partner, but because God has a prior subjective nature. Because God has a subjective nature, God created objects and took the subject position to them. God's subjective nature is primordial, and His subject position in relationships is an expression of this nature.

Unification teachings describe God's subjective masculine nature. Before the creation, Rev. Moon teaches that God only experienced Himself. At that stage, God could not feel any stimulation; He did not have His object of love. At that stage, God is only harmonized as to His dual characteristics with the potential to express His masculine nature. However, from the moment God determined to create an object of love, God, as the masculine subject part-

ner, invested all energy into the creation. Furthermore in the course of restoration after the human fall, God continues to invest His love. In loving His creation, God's masculine aspect (yang *sungsang* and *hyungsang*) is fully revealed.

Since God could have an idea to create an object to love, God was effectively and by nature masculine even before the creation. This is similar to the fact that a man, in whom the yang aspect predominates over the yin aspect, alone cannot fully express his internal situation such as joy, anger or excitement as a masculine being alone, but once he has the object partner, his masculine internal character is completed.

In Unification Thought, God's *hyungsang* is the aspect corresponding to the body and the fundamental cause of the visible, material aspect of all created beings. It is the substance that forms all created beings, and at the same time it is the potential that can manifest itself in a limitless number of forms.¹⁵ This *hyungsang* energy is manifested according to the blueprint in God's *sungsang*. God Himself has no definite form. However, Rev. Moon asserts that as God's masculine subjective nature is more dominant, His internal nature would be manifested in an external form like that of a human male. Accordingly, when God revealed Himself as a visible form, it was as a male (man). Rev. Moon states:

(Man is) exactly like God before creation. Man is the deputy of God.¹⁶

Is God man or woman? ["Both."] Like you, God has both plus and minus... Man has plus nature more than minus nature and woman has more minus nature. Then we say that God needs woman.¹⁷

Is God one person or two persons? ["Two persons."] What? God is one person. What kind of person is Ms. Park Jung Min? Would you say she is two people? ["Heavenly Father and Heavenly Mother—Two persons."] God is not those two persons, but in God there are two attributes. Does Ms. Park Jung Min have a conscience? Do you? ["Yes, I have."] Do you have a body? ["Yes."] Those two elements are attributes of one lady named Park Jung Min. God (likewise) has two natures, but God is the masculine subject partner as a body.¹⁸

(God is) the subject partner having the harmonious dual characteristics, but God is masculine as to position. If God is male, what kind of man is He? Why do you say God is male?... You say it because God is in the subject position. The subject partner always has to give.¹⁹

Is God masculine or feminine? A man should give and invest. Women wear a *chima* (Korean skirt), don't they? With a *chima* you can receive many things.²⁰

Furthermore, Rev. Moon teaches that God has a male sexual organ, which symbolizes love, life and lineage. Love, life and lineage are mutually related. Life is born from love. With love as the motivation, a new life has a love connection with its origin; that is lineage. That God has the "seed" means that God, as the Creator, has the power of love and life to create a man and a woman. That God has the "lineage" means that God has the authority and ability to have dominion over human beings through the connection of love.

Does God have His sexual organ or not? [Laughter] Why do you laugh? ["He has."] Without a cause, no result comes. As human beings are resultant beings, the causal being should have such contents. This is the reason God has a sexual organ.²¹

As (God is) the masculine subject partner, without mistakes, He has the same thing (a male sexual organ).²²

Thus God is the root of love, life and lineage. In this way Rev. Moon depicts God's subjective nature as at the same time vertical, causal and masculine.

Then who is God to humankind? Who was God for Adam and Eve? Their Creator or their Father? ["Father."] Isn't Creator better than Father? God, who created the heavens and the earth? Isn't Master better? Or is Father better? ["Father"] Why is Father better? It is because the Father has lineage and connects through lineage.²³

Just like us, God has love, life, lineage and conscience, but He cannot feel them by Himself. Because they are completely in balance, God cannot feel them. That is why God also needs an object partner. We understand the necessity of an object partner from this perspective. When one is alone, one cannot feel oneself. But when a man appears to a woman and a woman appears to a man, the stimulation of love and lineage will erupt like lightning and thunder. You must be fully awakened about this.²⁴

Furthermore Rev. Moon said, "There were five men and one woman in the Garden of Eden."²⁵ Here the five men denote God, Adam and the three archangels.

In sum, God in His internal nature and external form has a predominantly

masculine character. God has both natures of masculinity and femininity, but as the First Cause and Creator, God has a predominantly subjective, masculine nature.

4. *Vertical Creation and Horizontal Creation*

To better understand the Unification view of how God is the masculine subject partner, let us examine the creation of human beings from the viewpoint of vertical creation and horizontal creation. Generally, the creation of human beings has been discussed with respect to the manifestation of God's dual characteristics of masculinity and femininity. But there is another way to view the creation of human beings, as two kinds of creation. First was the vertical creation, or the creation of Adam, and second was the horizontal creation, or the creation of Eve.

In Reverend Moon's teachings, the vertical creation means that the invisible God manifested Himself in the substantial form of Adam, in order to stand as the subject in the substantial world. Adam is the result of God's vertical creation.

The horizontal creation means the creation of Eve as Adam's spouse. God's motivation to create was to seek for an object of love. Since God is the masculine subject partner, God also needed a female "spouse." In this sense, God's final goal of creation was Eve. Eve was created as a final object partner of beauty who could receive the most love from God. God, as a male, desired to love Eve, His love partner, through Adam. Rev. Moon teaches:

Because man is in the position to relate to God's fatherly love, this relationship is a vertical relationship. Vertical relationship. Do you understand? Woman is not in the vertical relationship but relates in a horizontal relationship to the vertical relationship.²⁶

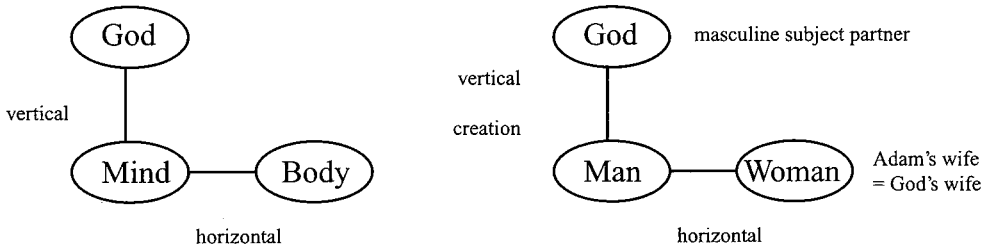
God created Adam first. He was to be the son of God and at the same time the substantial body of God Himself. Later, God created Eve as the object of Adam so that Adam and Eve could perfect the ideal of horizontal love, which is conjugal love. Eve was to be the daughter of God, and also as a bride she was to perfect substantially the ideal of the horizontal love of God.²⁷

On the first night after Adam and Eve's marriage, God, who is the root of love, life and lineage, was to have entered into Adam's mind and Eve's mind. Then their marriage was to have become God's marriage.²⁸ Unification Thought teaches that before the creation of humankind, God had images of Adam and Eve in His mind. Here more specifically we can discern that God's image of

Adam was as God's likeness and God's image of Eve was as God's wife.

God first created Adam and next created Eve. Eve was created as God's daughter and was meant to become Adam's wife. Since Adam, had he reached perfection, was to have been the incarnation of God – God's body – Rev. Moon concludes that Eve as Adam's wife was to have been God's wife as well. More precisely, Eve was to have become God's wife internally and Adam's wife externally. This means the marriage of Adam and Eve was also to have been God's marriage.

How could God take Eve as a wife? Consider that Adam was created in God's image, to be His substantial being and His body. Taking Adam in his intended oneness with God as the mind, and Eve as the body, then Adam was to have been God's spiritual partner and Eve was to have been God's physical partner. Had Adam and Eve not fallen but grown to perfection and loved each other as husband and wife, they also would have made love with God.



From the standpoint of human beings, a man, as God's substantial body, should love his wife as God wants to love her. A man's wife should feel God's love for her through her husband's love. To say that God is the masculine subject partner means the active aspect of God's love is emphasized in the created world centered on human beings.

God, who has *sungsang* and *hyungsang* and yang and yin, was to enter Adam first and unite with him in love. Had Adam and Eve married centered on God and engaged in a conjugal relationship, God's love was to enter Eve through Adam. Thus, Rev. Moon teaches that God intended His dwelling-place to be at the point where Adam and Eve unite in true love. Through such a union of Adam and Eve, God's love and human love, God's lineage and human lineage were to have connected. Adam and Eve were to become one in conjugal union, and this union was to connect heaven and earth and the universe. Rev. Moon has said:

If Adam and Eve had become perfect, then God would have allowed them to get married. Then God, who has internal nature and external form, and masculinity and femininity, would have entered into Adam's body. Finally the Father and Creator, as mind, would have

become one in love with the being he created as a body... Then where does the love of the invisible God the Father and the love of the visible God the Father become one and start? They are connected in the place of first love. Centered on love Heaven and earth become one, man and woman become one, God's life and human life become one, and God's lineage and human lineage become one.²⁹

This was to have been God's ideal of creation that would have been consummated had Adam and Eve not fallen but attained the blessing to "be fruitful and multiply." Their love was to begin the settlement of the God-centered family.

5. Transmitting God's Lineage

The transmission of God's lineage is a central theme in Rev. Moon's teachings. The differentiated roles of man and woman are important for understanding how lineage is transmitted, and hence how it can be restored.

Adam was created in the likeness of God, the masculine subject partner. Hence he has a vertical relationship with God. This means that like God, who has the seed of love and life, Adam also has the seed of love and life, and that Adam inherits God's blood lineage vertically.³⁰ Rev. Moon teaches that lineage is passed on centered on the vertical axis between God and Adam. To expand this lineage, God created Eve to be the horizontal foundation for love, life and lineage. Eve was created to multiply the seed of the lineage that Adam inherited from God. Thus:

Only man, who is connected with God through vertical line, has the seed of a child. Therefore, man is the being by which God revealed Himself as a visible form. Adam has a seed of a substantial child, something a woman doesn't have. Women cannot take the subject position, however strongly they want to.... The vertical line alone does not afford God room and space. God needs space and room. How can God make this space? Woman, who is the object, sets up a rotary motion and makes it. God needs much space and room for the multiplication of children in many different directions.³¹

What kind of person is God? I say that He is our vertical Father.... Is God masculine or feminine? ["Masculine!"] You have to know this. You have to know that the person you call "husband" already has internal, vertical blood lineage in him.³²

God's lineage is different from human lineage. Amplifying traditional Christian understandings, to inherit God's lineage means to have eternal life. It means to be connected with God in the relationship of true love. In other words this gives God, centered on love, ownership over our life. On the other hand, human lineage is transmitted through the biological union of a sperm and an ovum.

God's lineage is vertical and spiritual, whereas human lineage is horizontal and physical, yet Rev. Moon teaches that these two aspects of lineage should be connected. God's spiritual lineage should be inherited through human lineage. From the standpoint of vertical lineage, it is through the man that new life is connected with God. If the father is one with God, then his offspring inherits God's lineage. In the words of Rev. Moon:

The father-son relationship is not that in the earthly world. The father, who decides the Heavenly way, has vertical love and his sons and daughters have horizontal love. The unified father-son relationship can be made at the one place where these vertical and horizontal loves are connected.³³

The place ideal love can settle necessarily links the vertical and horizontal relationships. This point is where the father-son relationship and the husband-wife relationship cross. Here the realization of God's ideal can be possible.³⁴

From a biological perspective, of course, a child inherits elements from both the father's side and the mother's side. Nevertheless, it is Rev. Moon's surprising teaching that a child connects to God's spiritual lineage only through his or her father. The man passes on God's lineage because he stands as God's substantial body. Just as God is the masculine subject partner and the origin of God's lineage, so the child's father, as the incarnation of God, carries God's lineage. However, if there were only a vertical relationship between God and man, there would be no multiplication. God needs woman to multiply His lineage through the human lineage. Rev. Moon says:

The blood lineage through thousands of years of history is linked centered on a man who has a vertical relationship with God, not on a woman. Woman cannot connect the blood lineage. Only a man! A man can do this because he resembles God.³⁵

Also in support of this, consider the Christian belief that through Jesus Christ, the Son of God, our lineage is changed and we receive adoption as God's sons and daughters.

6. *God the Father*

Rev. Moon's teaching, "The father-child relationship is the fundamental axis of the universe," can be understood from the viewpoint of vertical and horizontal creation. Here the father-child relationship does not mean the father-child relationship in general, but rather the most fundamental relationship in the universe. Without the connection of lineage based on love, the true father-son relationship cannot be made.

God, the masculine subject partner, created Adam as His substantial body and Eve as His wife to seek true love and joy. First, God created Adam. Then God loves and unites in love with Adam. Finally God wants to dwell in the place where Adam and Eve horizontally unite in love. At this one point, God and human beings can experience the best joy and God's lineage and human lineage can be connected. This one point, where God and human beings unite in love, becomes the base for the ideal of creation.

Since God dwells in Adam's mind first, the relationship between God and Adam's mind is a father-son relationship. Furthermore, the relationship between God and Adam, who has God's lineage, and the relationship between God and Eve, who was created as His daughter, are also father-child relationships. Finally, when God the Father unites with Adam and Eve who are united in horizontal love, this relationship is a unified father-child relationship. This union realizes the ideal of creation. The father-child relationship is thus the vertical, destined and absolute relationship. With this vertical relationship as the axis, all other relationships expand horizontally. In this profound sense, the father-son relationship is the fundamental axis of the universe. Without this vertical relationship, there is no expansion, multiplication or development of either human beings or the universe. Rev. Moon teaches:

The father-son relationship cannot be formed without lineage and life.³⁶

What we have through the blood lineage combined by love and life is called the father-son relationship.³⁷

God is the Father. Adam calls God "Father." His sons and daughters have to call God "Father." His descendants 10 or 100 generations later call God "Father." Everything has to be in the father-son love relationship. The father-son relationship never changes. It is predestined. You have to know that nobody can change the father-son relationship forever.³⁸

God the spiritual, invisible Father and God the visible Father become the substantial core in the union between Heaven and earth and the whole.³⁹

In other words, God is our Heavenly Father who established the father-child relationship as the axis of the universe.

Conclusion

Why do I insist that Unification Thought would do well to emphasize the view of God as the masculine subject partner? I do so because the essence of Rev. Moon's teaching is true love, which comes from God. However, Rev. Moon teaches that to realize true love, we must first inherit God's blood lineage. Indeed, the issue of how to inherit God's lineage has priority, since without true lineage people cannot maintain true love relationships. The critical problem of blood lineage can be correctly understood only from the starting-point that God is masculine. Thus, since Unification Thought seeks to be applicable in practice, and not just a theory, it should be updated to take into account these themes of Reverend Moon's thought.⁴⁰

Accompanying these issues of God's masculinity and lineage, several important points of Reverend Moon's teachings have been clarified. The first is the vertical and horizontal process by which God, as a masculine Being, created man and woman. The second is God's motivation to create—to seek for a love partner. God created Eve with love as His motivation. The third is the circumstance by which there can be oneness between God and human beings, centering on true love. God created Adam in His image and likeness. Then God enters into Adam to love Eve. The fourth is the process by which God establishes His fatherhood throughout the universe. Adam's vertical relationship with God, centering on lineage, expands throughout the universe as children multiply through the horizontal love relationship between Adam and Eve. This explains why Rev. Moon says that the father-son relationship is the fundamental axis of the universe.

In conclusion, there is deep significance to the statement in *Exposition of the Divine Principle*, "God is the masculine subject partner." According to Rev. Moon, "The essential teaching of Christianity is the Fatherhood of God."⁴¹

Notes

1. *Exposition of the Divine Principle* (New York: HSA- UWC, 1996), p. 15.
2. Young Oon Kim, *Unification Theology* (New York: HSA-UWC, 1980), p. 53.
3. *Exposition of Divine Principle*, p. 19.
4. Sun Myung Moon, "God's Hope for Man," Washington, DC, Oct. 20, 1973, in *God's Will and the World*, p. 262 (Japanese version).
5. *Exposition of Divine Principle*, p. 19.
6. Sun Myung Moon, "In Search of the Origin of the Universe" Seoul, Sept. 15, 1996, *Sermons 279*, p. 113. All translations from Korean are the author's.
7. Sun Myung Moon, "True Parents and the Value of Conscience," Seoul, Oct. 4, 1994, *Sermons 263*, p. 232.
8. Sun Myung Moon, "Sermon at the World Leaders' Conference," Washington DC, Aug. 2, 1996, *The Blessed Family*, Winter 1996, p. 48 (tr. from Japanese).
9. Sun Myung Moon, "Sermon on True God's Day" Jan. 1, 1997, São Paulo, *Family*, Feb. 1997, p. 9 (tr. from Japanese).
10. Sun Myung Moon, "In Search of True Value," Belvedere, Dec. 4, 1994, *Sermons 266*, p. 33.
11. *Exposition of the Divine Principle*, p. 19.
12. Sun Myung Moon, "Focus and Harmony," Seoul, Nov. 21, 1991, *Sermons 223*, p. 268.
13. Sun Myung Moon, "The Path of Religion," Seoul, Oct. 14, 1988, *Sermons 182*, p. 61.
14. Sun Myung Moon, "Love God More Than Anybody Else," Taejon, Mar. 13, 1986, *Sermons 142*, p. 266.
15. *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), p. 6.
16. Sun Myung Moon, "Words at the World Leaders' Conference," Washington, DC, Aug. 2, 1996, *The Blessed Family*, Winter 1996, p. 48 (Japanese).
17. Sun Myung Moon, "Searching for My True Self," Cheju, Jan. 5, 1993, *Sermons 252*, p. 312.
18. Sun Myung Moon, "The Path of Religion," Seoul, Oct. 14, 1988, *Sermons 182*, p. 61.
19. Sun Myung Moon, "The Original Place Human Beings Have to Go," Chunchon, May 13, 1988, *Sermons 176*, p. 304.
20. Sun Myung Moon, "Let's Live for Others," Su Taek Ri Central Training Center, Kuri, Nov. 24, 1991, *Sermons 224*, p. 143. (In the traditional Korean wedding, the bride holds out her skirt and catches in its folds fruit that the groom's parents throw at her.)
21. Sun Myung Moon, "Let's Become Filial Sons and Daughters Who Unite Mind and Body," Montevideo, Nov. 11, 1996, *Sermons 280*, p. 112.
22. Sun Myung Moon, "The Whole Body Desires Unification," Montevideo, Jan. 1, 1999, *Sermons 298*, p. 150.
23. Sun Myung Moon, "To Believe Absolutely Is for Searching for Absolute Love,"

- Seoul, Feb. 1, 1999, *Sermons 299*, p. 9.
24. Sun Myung Moon, "In Search of the Origin of the Universe," Seoul, Sept. 15, 1996, *Sermons 279*, p. 250.
 25. Sun Myung Moon, "Semon at the 40-day Workshop," Jardim, Aug. 21, 1998, unpublished (Japanese).
 26. Sun Myung Moon, "Let's Go Back to the Homeland for Official Registration," Seoul, May 22, 1988, *Sermons 177*, p. 324.
 27. Sun Myung Moon, "View of the Principle of the Providential History of Salvation," Washington, DC, Apr. 16, 1996, in *Family*, June 1996, p. 74 (Japanese).
 28. Sun Myung Moon, "True Parents and the Value of Conscience," Seoul, Oct. 4, 1994, *Sermons 263*, p. 232.
 29. Sun Myung Moon, "Sermon on the Day of God's Eternal Blessing," Salobra, Brazil, July 1, 1997, *Sermons 286*, p. 16.
 30. Sun Myung Moon, "The Desire of All Things is True Love," Seoul, Jun. 9, 1994, *Sermons 261*, p. 140.
 31. Sun Myung Moon, "The Settlement of True Love Begins from the Top Central Position," Tarrytown, Apr. 17, 1994, *Sermons 259*, p. 292.
 32. Sun Myung Moon, "True Parents and the Value of Conscience," Seoul, Oct. 4, 1994, *Sermons 263*, p. 232.
 33. Sun Myung Moon, "The Way to Organize the Unified Kingdom of Heaven," Seoul, May 3, 1988, *Sermons 176*, p. 124.
 34. Sun Myung Moon, "Reflection on the Providence of Restoration," Seoul, May 1, 1983, *Sermons 127*, p. 14.
 35. Sun Myung Moon, "Sermon at the World Leaders' Conference," Washington, DC, Aug. 2, 1996, *The Blessed Family*, Winter, 1996, p. 48 (Japanese).
 36. Sun Myung Moon, "The Completion of the Providence of Restoration and the Age of the Providence of Support with Love," Tarrytown, Aug. 20, 1989, *Sermons 193*, p. 57.
 37. Sun Myung Moon, "Sermon on the 30th Children's Day" Seoul, Apr. 10, 1994, *Sermons 259*, p. 226.
 38. Sun Myung Moon, "Total Providential Conclusion," Tarrytown, Sept. 20, 1998, *Family*, Nov. 1998, p. 8 (Japanese).
 39. Sun Myung Moon, "Sermon on the Day of God's Eternal Blessing," Salobra, Jul. 1, 1997, *Sermons 286*, p. 16.
 40. Much of this content was revealed and has assumed paramount importance in the last decade, long after Dr. Lee completed his main work on Unification Thought.
 41. Sun Myung Moon, *The Way of God's Will*, in *Blessed Family and The Ideal Kingdom I*, p. 76.

A REFLECTION ON UNIFICATION THOUGHT, EVIL, AND THEODICY

Thomas J. Ward

The question of evil's origin remains a fundamental philosophical dilemma. Along with *Exposition of the Divine Principle's* chapter on the Human Fall, the *Essentials of Unification Thought*¹ chapter on history and *End of Communism's* analysis of Alienation² offer especially profound insight into the nature and roots of evil. An understanding of the origin of evil is essential if we are to understand what, in the most profound sense, French writer André Malraux has described as "the human condition."³

1. The Fall and Alienation

Whereas the *Divine Principle's* Human Fall points to four fallen natures, *End of Communism's* discussion of Alienation refers to six ways in which human nature became compromised as a consequence of the Fall. This includes a corruption of:

- 1) The *sungsang-hyungsang* and mind-body relation
- 2) The breakdown of male-female relations, especially in terms of the husband-wife relationship.
- 3) Loss of the Individual Image—due to the loss of harmonious *sungsang-hyungsang* and male-female relations, humankind does not resemble the Original Image and the dissonance in the world is said to be a reflection of the dissonance resulting from each individual's failure to resemble the Original Image.

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4) The chasm between fallen humanity's and God's Heart—Humankind has never enjoyed the original relation of heart that was to have existed between God and humankind.

5) Loss of Norm—Due to the Fall, people have lost the ability to relate to each other properly as well as the ability to establish the proper standard in spiritual, familial, social, political, corporate, environmental, and international relations.

6) Loss of Creativity—Instead of the original God-like heart being the root of human creativity, the motivation for creating in the fallen world is said to have become self-centered and based on intellect rather than love. Most important fallen humankind has lost the ability to give birth to children who embody the seed of the Divine lineage.

The implications of the six ways in which Unification philosophy maintains that the Fall compromised human nature merit further reflection. The writings of Hermann Hesse, Jean Paul Sartre and Albert Camus number among those depicting the individual's effort to "find himself." However, unlike the aforementioned writers, the Unification view of Alienation maintains, as did Augustine, that something is distorted in human nature itself, which complicates the endeavor. In its assessment of Original Human Nature,⁴ Unification Thought exalts human potential, maintaining that, inherently, each human being constitutes a distinct individual truth body. In its discussion of education, Unification Thought describes each person as being endowed with the "genius."⁵ However, in accord with Unification Thought's understanding of human nature, the precondition for the complete realization of each person's individuality, i.e., his or her genius,⁶ is perfect unity of the mind and body. Human thoughts and actions are meant to be guided by the mind, i.e., the intellect's pursuit of trueness, the emotion's pursuit of beauty (love) and the will's pursuit of good. In the perfected human being, even the body's need of nourishment, sexual fulfillment and other physical needs should be mediated by the desire to fulfill the original aspirations of human intellect, emotion and will.

Unification theory maintains that, in an unfallen world, men and women who have achieved the properly ordered mind-body relationship are qualified to form marital couples. Through the harmonized husband-wife relationship, perfected men and women can reflect God's Original Image.⁷

A couple's perfected realization of unity of sungsang and hyungsang and masculinity and femininity is the essential condition for that couple to embody a unique, individual image of God. Indeed, Unification theory would argue that until this condition is established, a couple would necessarily feel

unfulfilled and alienated. The corollary of this understanding is that fallen human beings can *never* truly know *who they are* unless they come to reflect the Original Image. Unification theory argues that in three fundamental ways human nature is lacking:

a. Loss of God's Original True Love

If human beings fail to reflect the Image of God, they also lack the condition to receive and experience God's original true love. Rev. Chung Hwan Kwak, one of Reverend Moon's closest disciples and a principal exegete of Unification theory, has frequently observed that, due to the fall, two types of God's love exist. One of these he refers to as "original love" and the other he describes as "pitiful love." God, Kwak explains, has never been able to relate to humankind with original love because we do not stand in the perfected state needed to experience original love.⁸

Due to the Fall, no married couple has ever fully reflected God's harmonized Original Sungsang and Hyungsang and Original Positivity and Negativity. Not reflecting God's original nature, we are estranged from God and have never been able to experience or receive God's original love. For Unification theory, this is the real tragedy of the human condition. God grants wishes and responds to humanity's prayer out of pity for the sorrowful state of humankind. However, God has never been able to share His deepest feelings and the burdens of His own heart and condition with fallen humanity.

b. Loss of Original Familial and Social Norms

Unification Thought's view of alienation also helps us to understand why the norms of fallen human relations depart sharply from the original norms of family-centered relations. Domestic violence, child abuse, machismo and relative indifference to the fate of others all result from humanity's not having known God's original true love. If human beings understood and were confident of God's love for them, they would reflect that confidence and quality of love in relations with parents, siblings, spouses, children, friends, neighbors, and even rivals.

c. Original Creativity versus Fallen Creativity

Due to the fall, humankind has also lost true "creativity."⁹ Unification Thought observes that we tend to create works of art, not out of original true love but out of largely intellectual stimuli¹⁰ or even hubris. More seriously, as we have already noted, Unification Theory maintains that humanity has lost the most fundamental creativity in that fallen married couples do not stand as filial chil-

dren who have inherited God's nature. Such couples thus lack the qualification to stand as true parents. Fallen humanity thus cannot inherit the sinless procreative seed of original man and woman. Generation after generation, we have passed the six fall-related types of alienation on to our children.

d. Affective Insights into the Condition of Humanity

The writings of existentialists such as Kierkegaard, Sartre and Camus reflect an epistemology¹¹ that is not only based upon the criteria of rationalism or empiricism. Theirs is an appeal to the intuitive, as reflected by Sartre's references to the "nausea" stirred in him by the contradictions and hypocrisy in human behavior. The same appeal to the intuitive can be found in Soren Kierkegaard's notion of dread and in Albert Camus' reflections on universal guilt.

Like the existentialists, Unification theory also should help us to understand and experience an intuitive, heartfelt experience of the painful "real," i.e., "fallen" human condition.¹² We would argue that the underlying, affective and existential message of Unificationism is that, due to dissonance in the mind-body relationship and the male-female relationship, no men and women have ever reflected the individual image which would allow them to reflect the Imago Dei and inherit God's heart, norm and creativity. Thus we find ourselves in a state of not really knowing who we are, and thus we are indeed alienated, estranged from God and filled with an intuitive sense of guilt because we are not what we could be, or as St. Paul expressed it: "I do evil that I want not and do not the good that I wish."¹³

2. Unification Theory's View of the Fall and Contemporary Views on Evil

While the Fall and fallen humanity's distortions of character played a fundamental role in Augustine's view of history, this understanding no longer plays as central a role in mainstream academic discourse and inquiry. Unification Thought notes that Georg Hegel in his view of history disregarded the Fall, focusing instead on the Absolute Spirit's quest for freedom. Modern Catholic figures, including Karl Rahner and Pierre Teilhard de Chardin, likewise played down the historicity of the Fall, attributing sin to the lower, animal dimension of human character that, they maintained, would diminish as the human evolutionary trajectory continued. This view gained greater currency through liberation theology's adoption of Rahner's and Teilhard's views on the Fall. Liberation theologians, Protestant and Catholic alike, went on in the last three-and-one-half decades of the twentieth century to emphasize that social sin, i.e., oppressive, class-based social institutions, rather than individual sin represents

the frontline of evil. In *The Secular City* (1960), Harvey Cox argued that while Jesus' message was conveyed in parables, the new *lingua franca* of Christianity is politics. The personal reflection, repentance and contemplation of the mystic has become secondary to the strategizing and maneuvering of the political activist or militant who has experienced "conscientização."¹⁴

Thus, one reason why the Unification Church has found itself marginalized by mainline Protestants stems from its view of the Fall. Liberal Christians preemptively dismiss Unificationists as intellectually naïve and unsophisticated when they learn that they actually accept both the historicity of the Fall and the existence of a proactive, spiritual agent of evil who provoked it. Nevertheless, in dismissing the Fall, modern thinkers have not found a satisfactory surrogate explanation for the human condition.

In his work *The Fall*, the atheist/agnostic Albert Camus is led after his intellectual and emotional peregrinations to conclude that an ineffable sense of guilt pervades all of humanity. Camus comments:

Moreover, we cannot assert the innocence of anyone, whereas we can state with certainty the guilt of all. Every man testifies to the crime of all the others—that is my faith and hope.¹⁵

Camus does not grapple with guilt's origins; however, his selection of *The Fall* as a title resonates with his sense that the theme of Original Sin, even if not an historical event, merits ongoing philosophical reflection.

Can it be said that Unification Thought responds to Camus' quandary? In answering this question affirmatively, I recognize that this view challenges conventional wisdom. Indeed, my reading of writers such as Camus, Sartre, Beckett, and Hesse in the 1960's had caused me to intuit that that an invisible problem of gross enormity existed behind and beyond the moral enigmas described by these great writers and thinkers.

Once I had embraced the Unification interpretation of the Fall, I hastened to inform close friends that I had come to understand the underlying "invisible problem" that afflicted humanity. I was assisted in recognizing the insight that Unification theory provided into this "invisible problem" by several pensive, patient European lecturers of Unification Principle, particularly Henri Blanchard and Claude Perrottet, who understood and helped me to navigate the roadblocks that complicated my intellectual acceptance of the Unification view of the Fall.

As early as 1971 when I first met him, Henri Blanchard, former President of the Unification Church of France, had developed arguments supporting the historicity of Fall. Those arguments impressed me. I introduce them here because I believe that they merit review and acceptance or refinement by Unificationist and non-Unificationist scholars alike. It is also important to rec-

ognize the important work done in this area by Jesus Gonzalez, an early member of the Unification Church of Spain who currently serves as President of the Family Federation for World Peace and Unification in Uruguay. His work *Forbidden Love and True Love* represents, in my opinion, another important contribution toward demonstrating the intellectual viability of the Unification view of the Fall.

a. The Necessity of Evil having a Specific Origin

In his discussion of the Fall, Blanchard argued that we can know that evil had a specific beginning point. By nature, he argued, good is a creative force whereas evil is a destructive force. However, one cannot destroy something if it does not already exist. Evil is defined in relation to good. Good thus had to have pre-existed evil and evil necessarily must have had a starting point.

b. Humanity as a Hierarchy of Families

Blanchard also observed that the universe can be viewed as a hierarchy of centers. The earth revolves around the sun and moons revolve around planets. Asteroids can revolve around a moon. Given this arrangement, our solar system can only be totally destabilized when the highest center, i.e., the sun, is destabilized. Blanchard argued that humanity is composed of a hierarchy of families and thus humanity could only have been universally destabilized if the first family of history had been destabilized.

In response to Blanchard, one might ask whether or not empirical evidence confirms that a first family existed. There is not a definitive answer to this question. Reopening the question, Gonzalez points to the work of University of California at Berkeley Biologists Rebecca Cann, Mark Stoneking and Allan C. Wilson. In 1991 these three researchers undertook an investigation tracing the genetic code of the mitochondrial DNA that they extracted from 147 placenta of women of all races and geographical regions on the five continents. They found that all 147 women shared at least one common ancestor who came to be referred to as "Mitochondrial Eve."¹⁶ Critics hastened to respond, however, that the sharing of a common ancestor did not necessarily mean that it was the primordial ancestor.

Gonzalez further points out that similar research was conducted on males in 1994 by focusing on the male Y chromosome. The conclusion of such research led to the finding that all of humanity almost certainly originated from the same restricted geographical region of the world rather than from several locations, as had been argued previously.¹⁷ While both of these findings are by themselves inconclusive, they invite re-examination of the question of whether or not humanity possesses a common origin.

c. *The Significance of the Genesis Narration*

In *Capital* Marx refers to the acquisition of private property as the “original sin.” Views of a starting point from which evil originated are found in most religions and certain philosophies. Gonzalez highlights this in *True Love and Forbidden Love*:

It is very revealing and significant when we discover the fact that almost all cultures and religions in the world teach some kind of myth or legend about what happened at the dawn of history, recognizing that mankind lost its original direction and at a certain point became corrupted and evil.

In Egyptian stories, for example, there are references to a lost golden age and death caused by the “female ancestor” and the serpent.

Indian legends reveal to us that Brahma was tempted by Shiva to make him believe that the flower of the tree of knowledge would give him immortality.

In Greek mythology, Pandora’s box is a famous example. Pandora was a woman who was going to marry one of the gods, before the existence of evil. They gave her a box and asked her not to open it until the wedding night was over. However, she could not resist or control her curiosity and upon opening it, terrible misfortunes and calamities befell the human race. The Bible tells the story of Adam and Eve.

The famous psychoanalyst Carl Jung understood these stories not merely as superstition or myth, but as important revelations of a truth far beyond the comprehension of our rational mind. For Jung, these were symbolic expressions of the collective memory of the human race, a treasury of secrets coming from our subconscious collective mind that tells us about our past as human beings.¹⁸

In his writings, Jung dedicated attention to the implications of the Genesis narration and to the question of Satan’s existence. One might suspect that some linkage exists between this scriptural fascination and the fact that Jung, the son of a Protestant pastor, had spent many of the Sundays of his youth listening to biblical readings and being challenged to ponder their implications.

d. *The Reality of a Personification of Evil*

Jung's mentor Sigmund Freud dismissed the existence of a spiritual personification of evil by observing:

What in those days were thought to be evil spirits to us are base and evil wishes, the derivatives of impulses which have been rejected and repressed. In one respect only do we *not* subscribe to the explanation of these phenomena current in medieval times; we have abandoned the projection of them into the outer world, attributing their origin instead to the inner life of the patient.¹⁹

This observation by Freud is remarkably reminiscent of Feuerbach's dismissal of God in *The Essence of Christianity*:

“(God) is... the human nature (human reason, feeling, love, will) purified, freed from the limits of the individual man-made objective... The divine being is nothing else than the human being.”²⁰

Somehow Carl Jung parted ways with his mentor Freud on this topic. While not believing in a devil, Gonzalez observes that Jung warned that when a society preemptively dismisses the existence of Satan, it errs gravely. There are in fact a number of past and recent thinkers, mystics and founders of religion testifying to an experience with personified evil. Fyodor Dostoevsky, Sinclair Lewis, Soren Kierkegaard and Maurice Clavel number among the nineteenth and twentieth-century thinkers who accepted the existence of a spiritual agent of evil.

3. *Evidence of the Sexual Dimension of Evil's Roots*

It is well known that Unification theory does not accept the view that the biblical account of the Fall should be taken literally. While it concurs that an original sin or deviation from God did, indeed, occur, it maintains that the Fall occurred, not by Adam and Eve eating a fruit offered by a serpent, but rather due to a premature sexual relationship in the first couple, preceded and precipitated by an illicit love relationship between the male spiritual agent of evil, Lucifer, and the first woman.

Unification Thought can point to strong circumstantial evidence to affirm that the starting point of evil was indeed an illicit sexual relationship. This includes the fact that spiritual traits (e.g., personality) and physical traits are passed on from generation to generation through the genetic exchange resulting from the sexual act (as opposed to some other act). There is also need

to examine the biblical assertion that the first couple's sin stemmed from having eaten of "the fruit of the Tree of Knowledge of Good and Evil."²¹ In Genesis "to know" is a double entendre, meaning to have a sexual relationship.²² The expression to "eat of the fruit" can also mean to have a sexual relationship. For example, if one stumbles upon a bookstore with the name "The Forbidden Fruit," little imagination is needed to intuit the nature of its wares.

Adam and Eve are described as "naked and unashamed"²³ prior to eating of the fruit but they immediately cover their sexual parts after eating of the fruit. Why would they want to cover their sexual parts if they had eaten a literal fruit?

The sexual act between a man and woman is the most profound and intimate expression of love that exists. Reverend Moon emphasizes the precious value of sexuality, referring to the male and female sexual organs as the "love palace."²⁴ However, Gonzalez points out that in virtually every language, the most foul and vulgar language ironically consists of terms related to the male and female sexual organs and to the act of conjugal love itself.

Gonzalez also points to the frequent linkage between sexual decadence and a society's collapse. Arnold Toynbee (1889-1975) observed that of the twenty-one most notable civilizations in history, nineteen of them perished not by external invaders but due to a collapse of internal moral standards. Gonzalez also points to two other interesting studies. Through studying 80 civilizations over a period of 4000 years, Cambridge University historian J.D. Unwin noted that those civilizations that accommodated sexual promiscuity declined and collapsed. Those that exercised sexual restraint managed to survive.²⁵

Gonzalez also notes that immediately following the Bolshevik Revolution, the Soviet government's policy toward premarital and extramarital sex was that such activities were as harmless as "drinking a glass of water." The renowned Russian sociologist and former revolutionary Pitirim A. Sorokin (1889-1968) pointed out that, after the Soviet Union endorsed such policies for a few years, hordes of savage boys and girls without a home became a real threat to the USSR's stability. Million of lives were destroyed, especially those of young girls. Divorce and abortion reached unheard of levels. Hatred and conflicts produced by polygamy and polyandry increased rapidly, as did psychoneurosis. Work at the nationalized factories was neglected. These results were so alarming that the government was obliged to reverse its policy and the "glass of water" position on promiscuous sex was declared contrary to the revolution. In its place, the Soviet government began to laud chastity and the sanctity of marriage.²⁶

Perhaps one of the strongest indicators that the fall was sexually related is found in the aesthetic practices of the great religions. Hinduism, Jainism, Buddhism and Roman Catholicism all advocate celibacy as the route to

become purified and closer to Heaven. While serving in his official and custodial role, the Chief Priest in Judaism was also expected to remain celibate. Within Islam, Sufis in pursuit of a mystical relation with Allah practice celibacy to “weaken attachment to the world.”²⁷ Even Greek religion reserved a special, respectful place in its heart for the celibacy of a Nike or an Athena. Yet we might ask, “Why is it that the most intense form of love that we can experience as human beings is the love of a couple and yet the mystics of the great religions forewent such love in order to get closer to God? Is it “a stretch” to say that religion’s honoring of celibacy as a vehicle to experience God intimates that something has compromised the spiritual integrity of sexual relations between husband and wife, i.e., the Fall?”

4. Evil, Omnipotence and the Creator

There have been numerous visible tragedies, wars, and brutal conquests perpetrated in the name of God. There is the problem of genocide in this century, as well as the natural calamities and diseases that have befallen humankind. This has begged the question: “If there is indeed a good God, why would he permit the existence of such evil?” Bitter life experiences of discrimination and personal alienation contributed to Karl Marx identifying with the Promethean denunciation “I hate all of the gods!” and led Lenin to despise religion. Yet resentment toward God and religion is not limited to Marxism but is also evident in the writings of Freud, Dewey, Sartre, Camus and other major thinkers of this century.

a. The Portrayal of a God of Evil in Hellenism and Hebraism

The Unification Principle emphasizes that the Western tradition integrates the cultural underpinnings of Hebraism and Hellenism and that these two traditions are an extension of the internal and external dimensions of human nature. Examining these traditions we discover an aspect of God in the Hellenic tradition that is cruel, jealous and calculating. Zeus, the chief of the gods, overthrows his father Cronus, himself guilty of cannibalizing his children. Zeus is a philanderer, has favorites, and severely punishes mortals who dare attempt to resemble or rival him. The gods of Greek mythology are frequently vengeful, jealous and self-indulgent. It was such traits that contributed to Greek society distancing itself from the gods over time.

Within the narrations of the Bible one finds a loving God, but at the same time one finds traits and behaviors that seem to resemble the traits of Zeus and other members of the Greek pantheon. Adam and Eve are driven from the Garden of Eden because of God’s concern that they will “become like us, knowing good and evil.” The biblical God exercises judgment through an annihilating flood. The God of the Book of Revelation is merciless to those

who lack or have lost faith. Having permitted the fall and the emergence of evil, God's nature can appear as wholly enigmatic, if not sadistic.

b. Omnipotence and the Unification View of God

In his quest to understand God, Rev. Moon searched to understand why a good God would allow for a world characterized by the existence and even a preponderance of evil. He searched through prayer, through sacred scripture, through observation of nature and through personal life experience. The most important aspect of his quest soon became the path of the mystic—spiritual battle and endless prayer. His encounters with God resulted in tearful appreciation of the painful course that God had endured to allow for the restoration of the original nature of His children, in spite of their deviation from God's original intent in creating them.

It is often said that God is omniscient and omnipotent. Rev. Moon's experience with God is consistent with this. Yet we can infer from his teachings that this is not the most essential nature of God. Rev. In the creative act that culminated in the birth of God's first children, God voluntarily decided to restrict His power or omnipotence and focus on love (rather than coercion) in establishing a relationship with His children. The reason for this, Unification theory maintains, is that the ultimate ideal relationship that God seeks with human beings originates in parental and filial love. Yet God cannot force this relationship. Forcing it would compromise human nature and love itself.

Divine Principle teaches that the purpose of freedom is love. In order to resemble God, we must be free to become or not become God's love partner. God created humans as beings who have a portion of responsibility. Human dignity as God's children can only be preserved through allowing human beings to be free to choose to attend or not attend God's will for them. We are each endowed with certain character traits, but who we are is not only the product of those traits but the product of what we have done to develop and enhance them. We play a cooperative role in the development of our character.

Why then is there evil in the world? Evil necessarily had a window of opportunity because God voluntarily made His omnipotence subservient to love during humanity's growth process. In other words, God decided that the essence of His relationship with humanity would be based on love and freedom rather than power. To alter God's absolute commitment to humanity's free choice to inherit or not inherit God's original love would have undermined the intrinsic dimension of our character which allows us to resemble God.

The first human beings made tragic choices, choices that caused us not to resemble God, but to have a dark side to our natures that causes grief to God and chagrin to us. Unification Thought argues that God, and thus humanity, can only be fully re-empowered when human beings achieve God's original

ideal and resemble God. It is through humanity's perfection rather than God's power, that human and divine liberation can be realized.

Notes

1. This also applies to earlier versions of Unification Thought.
2. Sang Hun Lee, *The End of Communism*, (New York: Unification Thought Institute, 1985), pp. 3-35, 358-373.
3. Malraux's *La Condition Humaine* was translated as *Man's Fate in English*. I am referring here to the literal translation.
4. *Essentials of Unification Thought: The Headwing Thought* (Tokyo: Unification Thought Institute, 1992), pp. 89-130.
5. *Ibid.*, pp. 189-190.
6. *Ibid.*
7. In accord with Unification Theory, God is the harmonized being of original sungsang and original hyungsang and original masculinity and original femininity. Just as these attributes are harmonized within God, they also must be harmonized within the human being and the married couple in order to reflect God's nature and resemble God.
8. Reverend Kwak especially made frequent reference to these two types of love in presentations that he made to American Unification Church members in 1977 and 1978.
9. *Essentials of Unification Thought*, pp. 103-105.
10. *Ibid.*, p. 105.
11. We would argue that this epistemological paradigm is introduced in the Logic section of Unification Thought through its discussion of pathos. See, for example, *Essentials of Unification Thought*, pp. 387-388 and *Explaining Unification Thought*, (Tokyo: Unification Thought Institute), 1981, pp. 190-192.
12. *Explaining Unification Thought*, pp. 181-182.
13. Romans 7:23.
14. Paolo Freire, *Pedagogy of the Oppressed*, trans. Myra Ramos (New York: Herder and Herder, 1960), p. 19.
15. Albert Camus, *The Fall* (London: Hamish Hamilton, 1957), p. 82.
16. Jesus Gonzalez Losada, *True Love and Forbidden Love*, Chapter 3. <http://www.tparents.org/Library/Unification/Books/TlafI/TLAFL-3.htm>
17. *Ibid.*
18. *Ibid.*
19. Sigmund Freud, *A Neurosis of Demoniacal Possession in the 17th Century*, (1923), <http://www.paulvitz.com/FreudsXtnUncon/149.html>.
20. Ludwig Feuerbach, *The Essence of Christianity* (New York: Harper Torchbooks, 1957), p. 14.
21. Genesis 2:9.

22. Genesis 4:1.
23. Genesis 2:25.
24. Sun Myung Moon, "We Are the Kingdom of Heaven for All Things," June 20, 1993.
25. Losada, *True Love and Forbidden Love*, Chapter 3.
26. *Ibid.*
27. See <http://www.carthage.edu/~lochtefe/sufis.html>

NOTES TOWARD A UNIVERSAL HISTORY: INSIGHTS FROM THE UNIFICATION PRINCIPLE

Michael L. Mickler

How to convey the historical insights embedded within the Unification Principle is a crucial question. To this point, the Theory of History as developed by Dr. Sang Hun Lee in various texts of Unification Thought has been the chief vehicle for communicating these insights to scholarly audiences. Dr. Lee understood his task to be one of philosophical systematization. Nevertheless, Unification Thought seeks to validate the Unification Theory of History by describing it as “scientific.” It argues that Unification Thought offers the “true laws at work in history,” and the chapters on history in Dr. Lee’s several texts describe these laws. They contrast them with the “pseudo-laws” of the materialist view of history. Dr. Lee also undergirds his treatment with a number of a priori theological assumptions. For example, Unification Thought regards “the human fall as the origin of history” and maintained that the course of history would be “fulfilled under God’s providence.” (FUT, 299)¹ Thus, Dr. Lee’s approach in elaborating the Unification view of history incorporates scientific, polemical, and theological components.

However, the question arises as to whether the approach advanced by Unification Thought is the most effective or only way to present the Unification view of history. In fact, there are difficulties with each of its major components. To start, there are sharp differences of opinion within the philosophical community as to whether or to what extent history can properly be considered a science. Similar ambiguities and a lack of consensus char-

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acterize opinions regarding materialist and idealist views of history. In addition, because Marxism as the particular materialist perspective opposed by Dr. Lee has passed from the scene arguments against it are rendered somewhat antiquarian. Widespread debate and disagreement also accompany *a priori* theological assumptions of the sort announced in Unification Thought. Even Dr. Lee admits that the providential view is “indeed mysterious and can hardly have any persuasive power today.” (*FUT*, 336)

Each of the component parts of Dr. Lee’s approach and especially the debates surrounding them are important and should be pursued. However, they are ongoing and to this point have been inconclusive. It is questionable, therefore, whether the Unification view of history is well served by buttressing it upon positions about which there is a limited consensus.

In this respect, it is preferable not to get caught up in the quagmire of science or pseudo-science. The Unification view of history is necessarily empirical and objective but need not be described as “scientific” in the sense of being governed by immutable laws. The Principle clearly discerns an overall pattern in history and mechanisms underlying historical change. But this is a long way from claiming scientific certitude. In fact, claims such as these sidetrack and quite possibly discredit discussion. Rather than pursue scientific validation, which afforded more status and mystique in the late 19th and early 20th centuries than now, it would be better to maintain, as most historians do, that history has a logic different from that of philosophy or science. Engaging history on its own terms will do more to advance the Unification view than efforts to establish it as a science.

Unification Thought’s polemical approach in relation to competing systems, especially Marxism, also needs to be re-evaluated. To some extent, it conveys an embattled Cold War mentality. With the collapse of the Soviet empire, it might be that Unification Thought could mine some of the rich historical resources within the Marxist intellectual tradition and its varied revisionist streams. In general, the Unification view of history needs to highlight strengths and points of continuity with other historical perspectives if only to balance its present emphasis on other systems’ weaknesses and differences. Rather than a sectarian exclusivity, insisting on its own “true image” of the past and future, Unification Thought needs to cultivate a view of history as a common inheritance and a common enterprise of all humankind. This requires openness to insights from whatever quarter or discipline they might originate.

Unification Thought obviously has a significant commitment to a view of history rooted in “Godism.” (*FUT*, 296) Its theistic *qua* Christian foundations, affirming Adam and Eve as the first human ancestors, the human fall as the origin of history, re-creation through the Word (Logos), God’s “dispensation to restore sinful people,” and “providential central figures” would appear to be non-negotiable. Nevertheless, these core affirmations are foreign

to vast numbers of non-religious persons and adherents of non-Christian faiths. Therefore, it needs to be questioned whether they are helpful in explicating the Unification view of history. This is not to argue that history has no meaning, purpose, direction or goal. However, claims as to the significance of historical events need to be discovered within the historical process rather than imposed as revelatory content from without. The Unification view of history, to be viable, needs to work inductively rather than deductively. It needs to proceed from common experience rather than from special revelation.

Dr. Lee defines Unification Thought as a “philosophical systematization of Reverend Sun Myung Moon’s teachings.” (*FUT*, 3) In the *Theory of History*, he abstracts ideas from the Providence of Restoration in the Unification Principle² such as indemnity, foundations of faith and substance, the “division of the ages” or dispensationalism, periods in providential history and providential parallels.³ The Principle applies these concepts to God’s salvific work in history. In essence, it elaborates a sacred history centering upon the “central” histories of Judaism and Christianity. Based on this, Dr. Lee extracts 14 governing laws which he organizes under the categories, “Laws of Creation” and “Laws of Restoration.” But it is important to recognize that Dr. Lee’s work is that of abstraction, not application. He does no history writing and makes no effort to apply the “true laws at work in history” to additional historical circumstances.

The major methodological premise of this paper is that Dr. Lee’s work of abstraction needs to be complemented by additional work of application in order to extend the horizons and enhance the persuasiveness of Unification historiography. The paper begins the process, as yet not pursued, of applying the framework of sacred history found in the Unification Principle to a wider range of human experience. Though necessarily tentative and provisional, it utilizes insights from the Principle as the foundation for a universal history.⁴

1. The Universal Course of Restoration

This section explores ways of universalizing the Providence of Restoration as developed in the Unification Principle. As indicated, the Principle elaborates a sacred history based upon the central histories of Judaism and Christianity. Parallel chronologies between the two traditions are a major point of emphasis.⁵ Thus, the Principle highlights a sequence of correspondences between,

1. The period of Israelite slavery in Egypt and the period of Christian persecution by the Roman Empire;
2. The period Judges and the period of Christian Churches under the Patriarchal System;
3. The period of the Israelite United Kingdom and the period of the

Christian Empire;

4. The period of the Divided Kingdoms of North and South and the period of Divided Kingdoms of East and West;
5. The period of Jewish Captivity and Return and the period of Papal Exile and Return;
6. The period of Preparation for the Advent of the Messiah and the period of Preparation for the Second Advent of the Messiah.⁶

These historical parallels have elicited a mixed response, even within the Unification tradition. One stream of commentary has focused upon proofs of their validity. In this vein, one well-known Unification lecturer calculated permissible “margin-of-error” percentages between the time periods in each parallel.⁷ The Principle, itself, offers an elaborate numerological explanation based on the numbers “12”, “4”, “21”, and “40” to account for the parallels. On the other hand, critical commentary has focused on factual errors or alleged inaccuracies of historical interpretation in the parallels. Some have attempted to rectify these. Others have argued that mistakes in historical particulars or even a single error undermines the entire structure.⁸

Unfortunately, excessive preoccupation with the proofs and historical particulars has obscured the larger significance of the sequence and its wider application. Commentary to this point has missed the proverbial forest for the trees. The reason why the histories of Israel and Christianity exhibit a parallel development is because they both partake of a larger pattern or depth dimension in history. The Principle refers to this pattern of historical development as the “Providence of Restoration.” This paper holds that the Providence of Restoration is universally applicable and that it connects to other sacred histories as well as to secular history. Simply stated, it maintains that the framework of sacred history found in the Principle contains the kernel of a universal history.

In order to make the transition from sacred to universal history, it is necessary to accept several premises. First, it needs to be accepted that the specific parallels enumerated in the Providence of Restoration represent developmental stages. In other words, they need to be understood as part of a maturation process or learning curve common to all traditions. Second, it needs to be understood that progression through these stages is not automatic. There are specific developmental tasks to be accomplished at each level that presuppose advancement to the next stage. Regressions, fixation within a single stage, breakdown, or even the demise of traditions are ever-present possibilities. In fact, unlike most developmental paradigms, regression is built into the model. Third, it needs to be accepted that the developmental stages pertain not only to human collectives but to every individual. In other words, each person recapitulates the universal course of restoration in his or her own

life. The Principle refers to this phenomenon as “The History of the Providence of Restoration and I.”⁹ This adds a depth psychological dimension to historical processes.

Apart from these premises, an additional assumption about the nature of historical restoration needs to be accepted. Restoration, if it is to be accepted as the fundamental motif of history, implies that things are not quite right, that there has been some deviation from the way things ought to be, and that things need to be set right. There will be differences of opinion as to why things are not right, how things are meant to be, and the way in which things need to be set right. However, these differences are secondary to a universal pattern of historical development referred to by the Principle as the Providence of Restoration. Some individuals and traditions may participate more superficially or peripherally in this course. Others participate more centrally. But whether one participates passively or actively, consciously or unconsciously, the universal course of restoration includes everyone. The innermost core of this pattern, according to the Principle, is exemplified in the Bible, but it includes all people, traditions, and human collectivities.

Having stated the basic thesis and several operating assumptions, it remains to lay out the model. In general, I follow the six-stage sequence of correspondences noted above. However, I add two additional stages related to the origin and end of history. Strictly speaking, these additional stages are pre- and post-historical since they are not subject to historical investigation or verification. Nevertheless, common understandings about history’s origin and destination supply much of the motive force for historical development and thereby factor into historical processes. I also alter some terminology. The parallels as explained in the Principle refer exclusively to Judeo-Christian subject matter. However, this developmental model utilizes a more inclusive nomenclature so that the stages may be more universally applicable. The following sections lay out the eight stages.

2. Stage One: Original Innocence

The universal course of restoration begins in a state of innocence. It is universally applicable because all humankind is born into this state. Some traditions, such as Christianity, maintain that people are not born in true innocence because they are not truly innocent, but sinful. However, the majority of people experience or at least recollect infancy and childhood as a time of innocence. Most are cared for by their parents and live in a more-or-less secure world. Persons in this state know nothing to the contrary. Perhaps, another descriptive term for this state would be *naiveté*. Human beings begin in a naive existence. What is true of an individual’s life course is also true of new associations. People tend to enter into relationships and undertakings, espe-

cially marriages and careers, with great expectations, strong feelings of well-being, a visionary sense of possibilities, and not a little naiveté.

Obviously, some persons are subject to traumatic shock and dysfunctionality early in life, experiencing muted or even non-existent childhoods. However, it is also the case that many, possibly a large class of persons whom William James termed the "once-born," live their entire lives in this state of innocence. They experience few contradictions and feel nothing is wrong with their family, their society or the world. Some persons lead highly privileged, insulated existences and never experience life to be otherwise. It is a truism in certain quarters of the world that Americans have never experienced real suffering and are therefore innocent. In fact, states of greater or lesser innocence and naiveté cut across all national and cultural boundaries. Ironically, characteristics of innocence may typify the more established, mainstream groupings whose ways of thinking and doing tend to be unquestioned, part of the taken-for-granted fabric of their respective social orders.

The problem is that as long as one remains in a state of innocence, one does not advance beyond the first stage in the universal course of restoration. The reason for this is simple. If one is largely contented and does not experience acutely felt tensions or contradictions, there is little incentive for forward movement or development. The story of Moses in the Hebrew Bible is paradigmatic of this. According to the Torah, he was raised in the palace of Pharaoh. All of his needs were fulfilled, and it is conceivable that had he not been awakened to the sufferings of his people, he could have remained in innocence—a loyal Egyptian but not a hero of faith. Gautama Buddha, insulated by his father against all earthly pains, could have gone in the same direction had he not likewise been awakened. Examples of this sort could be multiplied at every level across all societies. However, awakenings do not come easily. They are preceded by periods of prolonged suffering.

3. Stage Two: Fall From Innocence

The second stage in the universal course of restoration is the fall from innocence. People are awakened to contradictions, competing impulses and conflicts in themselves or their world. This precipitates a sense of alienation and withdrawal from previous associations. Childhood is followed by adolescence. Rather than being an object of care, persons feel themselves set upon by real or imagined enemies on all sides or worse, forgotten. They may wander aimlessly for long periods or engage in wantonly self-destructive acts. More often, the fall from innocence is less dramatic and expresses itself in feelings of discontent, disillusionment, and a lack of fulfillment. Frequently, such individuals or groups become aware of one another, forming communities of shared experience which evolve into subcultures of discontent. This is commonly the

case for alienated youth and marginalized minorities. Others eschew relationships, being preoccupied solely with survival.

Sometimes the fall from grace is due to personal transgressions. This is the case in the Genesis account of Adam and Eve. Instances of human culpability and tragic falls resulting from character flaws or susceptibility to temptation can be multiplied through the ages. Other times, the fall from innocence into bondage is due to circumstances or fate as was the case in the Biblical account of the Israelites in Egypt. There simply arose a Pharaoh who “knew not Joseph.” And sometimes the fall from innocence is freely chosen. This is commonly the case for many of the great saints. Buddha and Moses both voluntarily left the comforts of the palace. Francis of Assisi left a life of wealth and leisure. Others beyond number have left the certainties of family and career, abandoned the “world” and sought solidarity with the poor and dispossessed.

Those who work themselves successfully through this stage eventually free themselves from bondage though they may have wandered aimlessly for years or survived a succession of difficult trials. Some never escape, but give up and die. Others survive and find hope by attaching themselves to a leader who transforms alienation and cultural drift into *esprit de corps*. The leader commonly dons the prophet’s mantle, speaking with an air of authority, often revealing a new message and new philosophy of life. Moses, again, is a case in point. Mohammed is another example. There are innumerable examples of leaders and prophets including those in our own day. Some have proved to be liberators, leading the way to personal transformation and social regeneration. Others, in mobilizing discontent, have proved to be some of history’s worst criminals. Regardless of the outcome, the prophet popularizes unrest but also provokes resistance to his or her emerging movement.

4. Stage Three: Conquest

The third stage in the universal course of restoration is conquest. During this stage, groups of people or individuals reconstitute themselves, re-define themselves with a much stronger sense of identity, and re-emerge into society. Sometimes this is very dramatic, taking the form of a collective conversion experience and militant re-conquest, as was the case for the ancient Israelites at Sinai and in their entry into Canaan. This stage also applies to the lonely prophet or shaman who, having endured and emerged from an ordeal in the heavenly world, returns to proclaim newly won truths or to demonstrate newly acquired powers. In a more pedestrian way, the stage applies to any person who completes an educational process or apprenticeship and then attempts to apply their learning or skills and make it on their own in the world. Adolescent alienation gives way to the focused drive for success and achievement char-

acteristic of young adulthood.

Typically during this stage, formerly marginalized individuals or groups regain a place in society and a degree of acceptance. However, this does not come without a struggle. Established groups do not easily relinquish their prerogatives, particularly to newcomers or those whom they regard as a disorganized rabble. In fact, new movements commonly encounter hostility and opposition from guardians of the existing order. Thus, the period of conquest is marked by confrontation, clear we/they, in-group/out-group divisions, and often, military conflict. Groups tend to organize themselves in tribal fashion along blood or ethnic lines, usually under a powerful warrior lord or caste that commands loyalty.

Some groups are defeated or fail, thereby never passing beyond this stage. Other groups fall victim to the exhilaration of conquest, becoming permanently locked into a warrior culture. Endlessly seeking opportunities for fresh conquest, such groups take a variety of forms. They are crack salespeople who lack any managerial capacity, evangelist soul-winners who can't organize churches, revolutionaries who lack the ability to govern, or Don Juans who can't sustain permanent relationships. Examples of these groups are legion. They include the Hyksos of the Old Egypt, the Parthians of ancient Persia, Attila the Hun and his hordes, the Scandinavian Norsemen, and the Mongols of Genghis Khan. They blaze forth for a generation or more but either splinter into pieces or merge with the populations they formerly conquered, thereby losing their identity. However, under the right conditions, warriors can become householders.

5. Stage Four: Premature Dominion

The fourth stage in the universal course of restoration involves the attainment of sovereignty. During this stage, a group moves beyond being accepted or tolerated and actually gains control of a society or a particular sector within society. Typically there is a consolidation of previously tribal entities, often the designation of a new capital or central city, and the emergence of a single sovereign figure or monarch. Provision also is made for more-or-less permanent economic support through taxes or other means such as continued conquest or trade. The paradigmatic experience of this experience for individuals is when men and women marry and establish the family as a new sovereign unit. Commonly, they establish a new household and provide for a stable means of support.

Sovereignty, in the case of ancient Israel, took the form of a united kingdom. The twelve tribes consolidated together and agreed to accept the authority of a single king: first Saul, then David who established Jerusalem as the capital, and finally Solomon. Taxes, continued conquest and trade supported

the kings and their expanding court. Within Christianity, one can see this dynamic at work in the rise of Constantine and Charlemagne, both of whom unified diverse peoples, set up new capitals, and sought to solidify their gains. One could cite numerous other examples ranging from Islamic theocracies to the formerly colonized but newly independent nations of Africa.

Presumably, these new sovereignties would provide for their people, establishing a stable foundation for continued advancement. However, this has rarely proved to be the case. Monarchies, especially new monarchies, have instead tended to provide for narrow ruling elites and impose increasingly oppressive systems of taxation. As a consequence, the nation loses the strong sense of community that had been nurtured during the previous formative stages. Rather than stability, this fosters widespread resentment, political instability, and eventually cultural regression. The same phenomenon commonly occurs in families, especially with the onset of children. Parents forget their childhood and adolescence experiences and expect their offspring to conform to adult standards. As a result, they foster resentment and instability within the family unit.

6. Stage Five: Division

Division is the fifth stage in the universal course of restoration. During this stage, fissures and, often, open breaches develop within sovereign entities. The most dramatic breaks typically occur following the death of a powerful leader whose presence was a focus of common deference and whose stature overshadowed internal differences and tensions. Sometimes these divisions and tensions become so acute that formerly revered leaders are cast out or even killed. However, this usually doesn't lead to further historical development but to a repetition of the same process. The rebellious sons become as despotic as their fathers, or even more so. The end result is that sovereignties become divided, sometimes in half and oftentimes into pieces.

The history of Israel is once again paradigmatic in this process, particularly its divisions in the aftermath of the Davidic and Solomonic monarchies. The division of Eastern and Western Christianity after the death of Constantine and the division of France and Germany after Charlemagne also are illustrative of the process. However, the universality of such divisions is easily documented in the history of civil wars and the breakup of empires. In our own day, the demise and splintering of the Soviet Union and its satellites is equally instructive. Generational gaps and sibling rivalries are reminders to us of this process at work in our personal lives.

Short of definitive breaks, sovereignties can endure with deep-seated, even institutionalized internal patterns of division. The most common example of this is the division between the nobility who inherit a degree of royal

perogatives and commoners. These sorts of internal divisions can perpetuate for centuries. However, they also perpetuate resentments and weaken a sovereign nation's resistance to outside influence.

7. Stage Six: Exile and Return

Exile and return is the sixth stage in the universal course of restoration. During this stage, weakened and divided sovereignties become vulnerable to external attack. In extreme cases, nations or segments of nations fall prey to powerful neighbors and whole populations are taken captive or deported. In certain respects, this stage re-enacts the original fall from innocence although circumstances in the homeland during the period of division were far from ideal. Ironically, exile precipitates in displaced or diaspora populations a longing to return though only shortly before the same people may have been sullen and resentful in their land. However, exile need not be coerced. Sometimes, individuals become voluntary ex-patriates or simply immigrate. In many cases, these persons develop a renewed appreciation and nostalgia for what was left behind. As an alternative or as a different type of return, many attempt to carry something of their heritage into their new lands.

The biblical accounts of the Israelites weeping by the waters of Babylon resisting assimilation, and the "faithful remnant" who eventually return, provide the model course for this stage. Still, the same pattern, with innumerable variations, is plainly visible on the canvas of history. America, as a land of immigrants peopled with "little" Italys, Polands, Germanys and more recently Chinatowns, Japantowns and Koreatowns, has long been the home of huddled masses and displaced peoples. The African-American experience is especially rich in allusions to themes of exile and return. At the level of psychological experience, the parable of the prodigal son, squandering his inheritance away from home and returning in shame, but still returning, strikes a universal chord. Whether literal or psychological, voluntary or involuntary, everyone has strayed, been tempted play the prodigal, and eventually sought their way home. It also commonly typifies the disengagement of offspring from families.

Not all exiles, of course, return. Many, perhaps most, become lost to history or assume new identities. However, those who are able to return or preserve their heritage generally look to base it upon a more solid footing.

8. Stage Seven: Reformation

Reformation is the seventh stage in the universal course of restoration. During this stage, groups attempt to recover and revitalize the original fonts of inspi-

ration underlying ethnic, national, cultural or religious identities. The first step of this process is a critical phase during which reformers castigate those deemed responsible for deviations. The phase of prophetic denunciation is followed by efforts to re-form the tradition around the message and philosophy of the tradition's founder or founding vision. An important difference between this stage and the previous stages of conquest or the attainment of sovereignty is the emergence of tolerance and lack of coercion. Individuals align themselves with reform on a voluntary and increasingly democratic basis. They are encouraged to develop a personal stake in the tradition. Rather than authority moving from the top-down, it moves from the bottom-up. This exerts a broadening and stabilizing influence but tends toward individualization, factionalization, and modernization.

Reformation motifs are a universal characteristic of religious traditions and have been especially prominent in revivals of the major world faiths over the past millennium. They also figure prominently in political and cultural movements. The reformation stage taken within the context of the individual's life cycle refers a post-householder phase, after the children have been raised and the peak of one's career development has passed. At this stage of life individuals might consider a career change connected less to needs than to desires. Sometimes there may be a renunciate phase. However, this is a broadly reflective period, tolerant, and marked by the re-integration of life experience.

A problematic tendency of the reformation stage is to be fixated on a supposed "golden age" in the past. The challenge is to remain forward-looking. In order to meet this challenge, individuals and traditions need to have an image not just of original innocence but of ultimate fulfillment.

9. Stage Eight: Ultimate Fulfillment

The universal course of restoration ends in a state of ultimate fulfillment. This state bears a great deal of resemblance to the state of original innocence. There is perfection, purity, plenitude, freedom, spontaneity, peace and pleasure, as well as in many traditions beatitude and immortality. As earlier noted, the expectation of ultimate fulfillment also provides a great deal of motive force behind historical development. It can induce great efforts in pursuit of the ideal. At the same time, a happy expectation of ultimate fulfillment can induce equanimity and patience as well as provide compensation in the face of adverse circumstances, even death. In this respect, it is a more mature version of the original state, tempered during the course of history in the fires of adversity and suffering. It also is more all-embracing. Whereas accounts of original innocence tend to revolve around an archetypal couple or situation, dramas of ultimate fulfillment may involve all of humanity.

Visions of ultimate fulfillment abound but vary in all traditions. Some depict it in socio-political terms. More mystical traditions see it in psychological or spiritual terms, as in depictions of nirvana. Universalist traditions see ultimate fulfillment as the destiny of all people. Other traditions conceive of it in more narrow and exclusive terms as involving only the elect. Another variation has to do with the finality and permanence of ultimate fulfillment. Some traditions, particularly those in which there is a “last” or “final” judgment, depict it in terms of an eternal heaven and hell. Other traditions build in probationary states or periods and the possibility of advancement. Cosmically-oriented, cyclical traditions tend to see ultimate fulfillment as a recurrent phenomenon to be succeeded by disarray and repetition of the whole sequence.

Regardless of these variations, most traditions perceive a struggle at the “end of history.” In some, it is depicted as an apocalyptic struggle, an Armageddon between the forces of good and evil. Others view it as an internal breakthrough. In either case, it is generally conceded that people need assistance or that a divinely appointed or inspired personage is necessary to help make the final transition into the era of fulfillment. The problem is that traditions, even reformed traditions, tend not to recognize the time of their visitation. “World teachers” are rejected, traditions crumble, and course of restoration begins again.

10. Concluding Comment

Although dominated by examples from the Judeo-Christian tradition, the themes and motifs from the “course of restoration” elaborated in this paper resonate across traditions. However, there is a great distance to be traversed between establishing points of commonality and winning assent to the proposition that restoration is the core dynamic of history or that its stages unfold in the precise sequence elaborated above. Attaining common ground on these propositions will require much further work. The point of this endeavor is not to provide a functional apologetic for Unification Thought or its Theory of History, but to offer its insights toward a fuller understanding of humanity’s common origins, history and destiny.

Notes

1. References are to Sang Hun Lee, *Fundamentals of Unification Thought* (Tokyo: Unification Thought Institute, 1991).
2. Dr. Lee uses the term “Unification Principle” rather than “Divine Principle” when referring to Rev. Moon’s core theological teachings. He regards this as a more exact translation from the Korean.
3. See *Exposition of the Divine Principle* (New York: HSA-UWC, 1996).
4. The movement from sacred to universal history is not without precedent. In the course of writing *The City of God*, a magisterial theology of history, Augustine of Hippo suggested to a colleague that he utilize the theological insights contained within his work to write a world history.
5. The Principle refers to the specific repetition of a historical pattern as “providential time identity.” See *Divine Principle* (New York: HSA-UWC, 1973), 373-76.
6. In this listing, I have combined certain of the period titles from *Divine Principle* (1973), 408-24 and *Exposition of the Divine Principle* (1996), 315-28.
7. See Ken Sudo, *120-Day Lectures* (1976).
8. This was the position taken by hired “deprogrammers” who captured Unification members and attempted to divest them of their beliefs, mainly during the 1970s.
9. See *Exposition of the Divine Principle*, 187-88. There are obvious affinities between the theory of recapitulation elaborated in the Principle and the views of early the Christian theologians Irenaeus and Augustine. There are also marked similarities to modern genetic/evolutionary theory.

FREEDOM OF BELIEF AS A HUMAN RIGHT

Erwin Scheuch

My topic is the fight for freedom of religion in Europe. As a sociologist, it should be of no surprise that I am bringing you bad tidings, which is what sociologists usually do. I begin by first looking at the relevant legal statutes.

1. Legal Statutes on Freedom of Religion

If we look at international accords there should be no problem in this area. Already in 1948, the Universal Declaration of Human Rights states in Article 18 that everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change one's religious belief and to pursue one's religious teaching in daily worship and observance, be it alone or in community with others, either in public or private. The European Convention on Human Rights, the German Constitution in Article 4, and the OSCE (Organisation for Security and Co-operation in Europe) all confirm these lofty principles. What, then, is the problem?

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These lofty principles, when brought down to earth, are often modified, not always with the outright intention of violating them, but in part also because of varying interpretations according to the conditions. To a small extent, this variance is also due to conflicts between written laws and common laws and customs. I shall begin with the last mentioned reason, because it is unavoidable that certain conflicts will arise from differences between the two. I thought we can do something about this, as customary laws are often in clear contradiction to declared principles.

Let us cite the example of polygamy. Of course, in Germany this is not permitted according to law. However, as you know, it is a custom and even law in other countries, such as in some Muslim states. Here there is no compromise in sight. It is simply not allowed in Germany. But what about a Muslim immigrant with four wives, claiming welfare support for children from his multiple wives? In this case he will be asked to name one wife and her children. The others are irrelevant by law.

Let us move on to an example where it is more difficult to draw a clear borderline. I refer to the slaughtering according to Jewish or Muslim religious rules versus animal protection. Animal protection groups tend to be the most violent advocates of special interests to be found on our continent. According to religious rules, animals should be slaughtered by draining the blood from the living animal. This violates animal protection laws, and German authorities demand that the animal at least be numbed. In practice not all subgroups comply with this compromise. The conflict refers to only a relatively small number of people, but is conducted with a great degree of passion. The majority of Germans deal with the conflict by simply looking the other way. That is, things occur which shouldn't occur, but if nobody blows the whistle there is a way of living with it.

Thirdly, there is the call of the muezzin and the ringing of church bells in the morning despite the notable increase in sensitivity toward noise in Western Europe. What used to be most annoying in earlier times is dirt and waste, but somehow we greatly reduced this. So now the topic is noise. Two rights are in conflict over a normal call to worship: the right to a quiet Sunday and the need of churches to tell the believers that the service is about to begin.

Conscription is a further issue, especially in France. It is not easy to successfully claim one's conscientious objections there, but for Jehovah's Witnesses, conscription is unacceptable. What about the crucifix at secular schools and the obligation to attend classes? This is not only an issue in the United States but on the European continent as well. In Bavaria, which is very Catholic, conflicting views arise among parents. Some parents removed the crucifix and others hung it up again. I am not aware of the current state of hanging it up or putting it down. But the issue is of a highly symbolic meaning in parts of Germany.

Oath-taking in Germany has been debated. The socialists of course do not refer to God in their oaths, while others do so explicitly. Today, both forms have the same legal status.

Muslim girls wearing scarves is another issue. It has a highly symbolic meaning in France and, by the way, in Turkey, too. In Germany it may become a source of conflict on a local level. In some communities it is an issue, in others not. However, girls taking swimming lessons as part of school instruction are definitely an issue for Muslim communities. Because we have mixed classes the Muslim community objects to boys and girls mixing freely in swimming. Some school boards make this part of school instruction elective, because it does not really touch the main objective of school education.

The way one can handle these cases has to be decided on a case-by-case basis, depending on what the issue is about. Some are negotiable; some are not. Many can be handled on a community level. Fortunately, so far it has been possible to contain the volume of conflicts originating from these clashes.

2. Discrimination by Governments

It becomes more difficult when the government itself becomes involved in the issue. Here in Germany, France, Belgium and Austria, the four countries which I have analysed, we find all kinds of problems. They were voiced on June 14th of this year in the US Congressional Hearing on European Intolerance. A hearing took place in Washington, and in the end a resolution was sent to the European countries after it received more than 160 affirmative votes from American congressmen. America takes an increasing interest in the way Europe is dealing with religious freedom.

First of all, there are various levels of discrimination against those religious groups that are not recognized as a church by the state. This puzzles Americans, because, if the separation of church and state were complete as is the case in the United States, the issue would not even arise. The degree of separation is different from country to country. In the case of Germany and Austria, the separation between church and state is least developed. Here we have a number of officially recognized government-supported religions, namely Roman Catholicism, the Lutheran Church, some Protestant churches and, to a lesser degree, Jews and Muslims—and that is all. All other religious groups are not considered churches. That leads to the denial of privileges which official churches receive, such as tax exemptions, income from dues collected by the state from all registered church members, and the qualifications for public contracts.

Second, persecution against religious sects and human potential groups can be observed, originating from committees that receive state support. The core of the problem lies in the incomplete separation between religion and

state. These Committees claim they fight against “dangerous sects,” and the claim is translated into a persecution of religious groups and individuals.

In order to illustrate the aforementioned point, I read from the hearing that I just referred to, beginning with the testimony of Phillip Brumley of the Jehovah’s Witnesses. France is listing the Jehovah’s Witnesses as a dangerous sect because, first, it denies blood transfusion. By the way, if you take this as a definition of a dangerous sect you would have to outlaw Christian Science, too. But for some reason, France focuses only on Jehovah’s Witnesses. Jehovah’s Witnesses also annoy the French feeling of duty towards the state by voicing conscientious objection against military service. Here is the concrete result of social denial of a privileged status: If you want to have child custody in France, it is denied you if the government can prove you are a Jehovah’s Witness. In Sweden, the non-recognition of churches other than the Lutherans resulted until recently in the voluntary work of the Jehovah’s Witnesses being taxed ten times the compensation paid to the volunteer. This is a sort of near death penalty to this organisation, as this group requires voluntary work as part of religious commitment.

Jazz artist Chick Corea, representing Scientology, reported on his discrimination as a musician. His concerts were called off because they are subsidized with tax money. Most “serious” concerts in Germany receive some tax money, but Corea was considered a Scientologist first and a musician only second. Craig Jenson, another Scientologist, founded and leads a company for executive software that is located in California. Its products are included in Windows 2000. In Germany there is now an executive order to boycott any company that uses software in which a Scientologist had a hand in manufacturing; this executive order is enforced in Bavaria and Hamburg. In order to enforce this boycott, government computers are fed lists of companies that allegedly employ Scientologists. Such companies receive an “S” as a designation. Whenever in bids in response to tenders the computer shows an “S” company applying, a contract is rejected or later annulled. Also, in Germany the state secret service is ordered to keep Scientologists under observation as a subversive organization. There are in addition attempts to outlaw the entire organization.

I might add that there are sorts of fashions in persecuting religious minorities. The fashion in the early 70s was “smash the Moonies!” That has subsided as the Unification Church was badly weakened by this persecution. And now, for one reason or another, two other groups are being persecuted, namely the VPM (a few words about this later) and the Scientologists.

The situation in France is even less acceptable, according to the testimony of Dr. Jeremy Gunn before the U.S. House International Relations Committee on June 14, 2000. A former foreign minister, Alain Vivien, was instrumental in a government commission called “Mission-Interministerielle

de Lutte contre les Sects" (MILS). Demonstrating how close are its political connections are to the very top of the Socialist Party, MILS was instrumental in calling the French Minister of Justice to issue a circular to all public prosecutors in France encouraging them to press charges against Scientology. Laws are pending which aim at outlawing "sects". 1993 marked the beginning of the campaign with a raid on the Children of God by 200 heavily armed police. The group was charged with child abuse. Subsequent litigation took time, as it usually does, and finally in February this year, seven years later, the Children of God were cleared of all charges of child abuse. But for seven years they had to live with this accusation and under the constant observation of criminal investigators.

In 1996 a report in the name of the Assemblée Nationale by Jacques Guyard, "Les sects en France" identified 172 groups in need of state observation. One year later in Belgium, the Enquête Parlementaire of the Belgian parliament identified 189 groups as sects. Included in this Belgian definition of dangerous sects are Southern Baptists, of course Jehovah's Witnesses, and interestingly enough, Opus Dei, which enjoys the open support of the Catholic Church. Another group listed as a dangerous sect are the Anthroposophists. Just for the record, a person of the stature of Theodor Adorno was an Anthroposophist and thus a member of a "dangerous sect." Even the current German Minister of the Interior is an Anthroposophist. Consequently, of course, in Germany Anthroposophy is not on the list of "dangerous sects."

Another definition of what is a dangerous cult lists that some members practice illegal financial transactions, mind control, brainwashing and display criminal behaviour. Now it so happens that in France Jacques Guyard himself had just received a one-year sentence for influence peddling (trafic d'influence) plus a fine of 100,000 FF. By using the definition of "dangerous sect" just cited you could put the entire MILS itself on the list of dangerous sects.

The sources of accusations such as the ones mentioned are mostly defectors of religious groups. Usually there is no attempt to collect counterevidence. These accusations are accepted literally without any critical analysis.

One report summarizes the situation in France as follows: In France the State shares a common interest with the anti-cult movement. The French parliament recently amended French law to give anti-sect groups legal status for undertaking the prosecution or legal action against so-called sects, thereby providing common ground for private anti-sect groups and official government policy. Before becoming the president of MILS, Mr. Vivien was the president of one of the two prominent anti-sect groups. This is the difference between Germany and France, as I will elaborate later. In Germany, too, politicians are part of anti-sect groups. But they are third-rate politicians; while in France they are top-ranking politicians.

In Austria one can observe the same sorts of problems as in Germany. Jehovah's Witnesses are denied religious status and one of the highest-ranking politicians, Dr. Högel, calls them a dangerous sect. In 1979, a definition was formulated on who can claim to be a church. These are the criteria: long existence, a large number of adherents, a positive relationship with the state, and a proper handling of finances. If you put all these criteria together it translates into the following conclusion: only the Catholic Church qualifies to be called a church.

Subsequent to my presentation, my colleague here will tell you a somewhat mind-baffling case, namely that of Reverend Moon. In 1995 he was not only denied entry into Germany, but his name was put on the "Schengen List" and now nearly all countries of Western Europe are closed to him. The Federal Minister of Interior Manfred Kanther issued the ban at the request of the Federal Ministry for Family, Senior Citizens, Women and Youth. The latter ministry claimed that the entry of Reverend Moon would endanger public security and order. From a sociological standpoint it is highly interesting to note that it was apparently only a single person who caused this request for an entry ban. Once such a ban is issued, the authorities try to defend this action even to the point of purposely protracting the legal processes. The case has been pending in various courts of law for over five years.

3. *The Picard Law*

Finally, in France, the so-called Picard Law (taking its name from the young French parliamentarian Catherine Picard) is before the Assemblée Nationale. The objections against this text can be summarized as follows:

There is first of all no attempt to define what is a sect. This, by the way, is true for the respective commission in Germany as well. This provides room for arbitrary decisions.

Article 1 of the Picard Law provides for the dissolution of a congregation, if:

(1) It has "the goal or effect to create or exploit the state of mental or physical dependency of people who are participating in its activities" (which really needs more elaboration).

(2) The congregation is to be dissolved if it infringes on "human rights and fundamental liberties" (something to which we can all agree).

(3) The dissolution can be brought about "when this association or its managers, or de facto managers have been convicted on more than one occasion for offences such as fraud, illegal practice of medicine and several other criminal offences".

According to the Picard Law, if a court finds two of the three criteria applicable, the association can be outlawed.

As a matter of fact, based on these premises, one could outlaw the

Catholic Church. In every organization there is always someone who goes astray some time. This is simply the way human organizations work. And what about exorcism, as a technique still practiced in the Catholic Church that creates a state of mental dependency?

Article 8 forbids the establishment of any offices, seat, church, advertisement or advertising activity by “sects” within a perimeter of 100 metres from a hospital, a home for the elderly, a public or private institution of prevention, curing or caring, or any school for students eighteen years or younger. France seems to be the land of bureaucratic detail, where bureaucrats even measure the distance to other establishments, to be observed by religious groups in their activities.

Articles 10 and 11 create the new crime of “mental manipulation”. The “new religious groups” are presumably dangerous because they practice brainwashing. I don’t know of any academic association that ever defined what brainwashing is, but I do know what the American Sociological Association and the Psychological Association said: “We do not know what it is.” The notion of brainwashing first arose during the Korean War, where it was used by journalists to explain why some American soldiers identified with their captors. But since that time there is the belief that people can be turned around miraculously by using secret techniques, which nobody has been able to identify. Of course, there are many people who would like to practice brainwashing: If you could do it, you would be in business.

It is probably the same story with ‘subliminal perception’. Subliminal perception was claimed in the late 60’s to be a technique for turning people into objects with no will of their own. Cinema films or television films would send very short projections of commands, working subliminally, or being just beneath the threshold of perception. There were messages flashed onto screens like: Drink X! or: Buy peanuts! Subliminal perception was at that time a hotly debated topic. In Canada it was demanded that the practice be outlawed and the United States called for strict regulations. The good news I can give you here is that it doesn’t work. If messages are subliminal, they won’t work.

Until scientists come along and prove that brainwashing indeed exists and is effective, a court’s decision on whether a religious group should be outlawed because of mental manipulation will always be an arbitrary one. I do know who tries brainwashing, using every technique available for influencing people who do not realize that they are being influenced: the political parties. Political parties spend a tremendous amount of money on specialists who tell them exactly how to behave, how to speak, what kind of tie to wear and what kind of music to play, in order to make people vote A instead of B. But I can assure you: in democracies brainwashing doesn’t work! It is, of course, very, very disturbing that despite the rejection of these theories by all professional bodies, alleged technologies of brainwashing continue to be por-

trayed in a certain type of literature solely for the purpose of providing a base to discredit new religious groups.

4. *Anti-Sect Commissions*

Thirdly, the most disturbing development in Germany is the establishment of bodies with governmental blessing, whose purpose is to observe and combat religious groups. The Catholic Church, the Protestant Church - they all have their anti-sect experts. And these so-called sect experts have managed to persuade the government, the Christian Democratic government, to establish an 'Enquete Commission' to investigate so-called sects and psycho groups. This was all set up by the so-called sect experts, who never tire of publishing their own kind of "educational and information literature" paid for in part by the state. All of this is well summarized in a new publication by Felix Flückinger: "Sektenjagd—die neue Intoleranz".

In 1996, the German Federal Parliament, against the wish and advice of the former minister of justice, Mrs. Leuthäuser-Schnarrenberger, set up a parliamentary commission with the purpose of specifically dealing with so-called sects and "psycho groups". In June 1998, the commission, which cost the taxpayer three million DM, submitted its final report. In view of limits of time I will not repeat all of the results but only give a brief summary.

In its final conclusion, the report states that 7% of Germans are possibly receptive to the propaganda of psycho groups and religious minorities. It did not say 7% are members, but 7% could potentially be receptive to their messages. There are less than 0.5% adherents now. Another conclusion was that these groups constitute no danger to public life at all. Nevertheless, the work of this commission continues.

As part of the national budget for the year 2000, parliament approved 2.5 million DM for a "model project for prevention in the area of so-called sects and psycho groups". The two main churches, the Catholic Church and the Protestant Church, have prepared an entire staff, mostly from among their own sect experts, which is waiting for the moment when a definition of qualifications for becoming an officially recognised sect expert will be announced.

The Enquete Commission on so-called sects and psycho groups came to the conclusion that it is impossible to define what a sect actually is. And now, the label for potentially dangerous groups has changed to "psycho groups"—the substitution of one meaningless term by another of equal meaninglessness. When one looks deeper into the report and asks how a psycho group is defined, one gets the answer that these groups employ "techniques aiming at the manipulation of other people". I assure you that there is no single technique mentioned that is not used by industries in selling goods, political parties in gaining votes, or the two main churches in keeping their flocks

intact. If this is the definition for non-permissible behaviour, we should stop selling consumer goods, close all the churches and outlaw campaigning for political elections.

Recently, together with a colleague of mine, I created a forum for academics to voice their opinions against these developments by publishing a two-volume work "The New Inquisitors". The book was first published in German and has now been translated into English. It features reports by academics who have experienced degrees of persecution and harassment themselves. The reason given why critics of sect hunters are being harassed is a new one. The sect experts argue that they are trying to merely educate the consumer in order to make him more resistant to influences that aim at taking away their money. They try to suggest that theirs is the noble task of alerting the public to dangerous groupings which are only after their money. We are now countering the arguments of the "sect experts" with the question, "Why should we practice consumer protection only in terms of religious teachings and not in all other areas of life?" After all, free societies are based on the assumption that adults are able to make choices. And if a choice is wrong, well that's part of what you pay for being an adult.

The parliament of Hamburg appropriated another million Deutsch marks for the work of "experts" in combating sects; Berlin appropriated 2.2 million, the federal government 2.5 million. These days, you can make an interesting career out of persecuting new religious movements, in the name of consumer protection.

5. Causes of Religious Intolerance

I have asked myself why we are tolerant towards intolerance? Why do we permit sect-like behaviour against the so-called sects? The sect hunters fulfil all the criteria of the proper definition of a sect. Yes, indeed, there are some dangerous cults. There is no question that mass suicides and using poisonous gas in the subways of Japan are indeed dangerous and criminal acts. These groups are not dangerous as religious cults but because of their behaviour. But I do not know of even one such attack in France and Germany, which are the countries that are most active in fighting sects.

The first reason why the public is somewhat disinterested in what is happening to new religious groups is due to our long tradition of persecuting religious dissidents, which goes right back to the beginning of Christianity. It is not restricted, of course, to Christianity, but if you want to get a feeling of what religious persecution is all about, then look at the first 400 years of Christianity in Rome, and later at medieval and post medieval times where you will find relentless and cruel persecution of the Huguenots, the Baptists, the Karthaeuser and other religious movements in France and in Germany as well.

Here is a second reason why one finds objections towards religious groups like the Unification Church, or the Swiss based VPM organization: all of those groups are against the use of drugs and advocate a high standard of morality, which seems to be offensive to a significant minority within political life that wants to legalize them. You take a stand against obscenity in public, but a significant part of the cultural intelligentsia wants it that way. You stand for family values—but this stand is highly offensive to a mainly leftist culture. I think you offend these people by mentioning something like sacrifice and service at a time when you are encouraged to think of yourself only and when narrow self-actualisation is thought of as being the highest form of human development. If you dare to scratch the legitimacy of such claims, their proponents will react violently. I think that a defence of traditional values explains the intensity with which this sect of sect hunters pursue and harass religious groups.

A third reason for the toleration of intolerant sect hunters lies in the ability of these sect hunters to mobilize respected organizations for their own cult, thus enjoying the backing of the social democrats, the socialists, the Protestant Church and to a significant degree also of the Catholic Church. I believe only very few top politicians would dare to object to those sect hunters at a time when a highly overloaded political agenda forces the political leadership at the very top to concentrate on only a few issues. In the case of Rev. Moon, it apparently was just one woman who was able to tell the Ministry of the Interior to impose the entry ban. Anyway, it was Mrs. Rennebach, the spokeswoman for the Social Democrats on sect-related issues, who in a press release claimed full credit for having minister Kanther (CDU) banning Reverend Moon and his wife from entering Germany. “Manfred Kanther has followed my (!) request... in a quick and non-bureaucratic manner”. In the case of the aborted population census in Germany when all of Europe participates as well, it was only one politician who, in a fit of anger, said: we won't participate.

Concerning the Enquete Commission on so-called sects and psycho groups, there were seven members of the Social Democratic Party and a few from other parties who were able to obtain legitimacy for their project in the name of the entire parliament. How could this be possible? It is because the top leadership can concentrate on a few issues only, and they do not want to bother with what they perceive as minor issues. The strategies for countering such an attitude would be to draw attention to it and force the leadership to make something into an issue of top priority. One of our strategies is to tell the Americans how different from their own standards the issues of religious liberty and civil rights are being handled in Europe. At least in the case of Germany it works. It will probably not have that much of an effect in France. But here in Germany, when the American government says something, the top leadership take notice.

